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THE
Nonconformist and Independent.
THURSDAY, AUGUST 26, 1880.

THE DEGRADATION OF ROMAN CATHOLIC LIFE.

It has been reported that the Duke of NORFOLK, the head of the English Catholics, was about to lead a company of English Pilgrims to Lourdes, and thereby to mark the depth of intellectual and spiritual degradation which, under the influence of the spirit of *Pro Nono*, English Catholicism has reached at last. It seems, however, that, at the suggestion of Cardinal MANNING, and lest the scheme should be thought to have a political object, the pilgrimage has been postponed for twelve months, but not ostensibly abandoned. The English Catholics have, until quite recently, been distinguished by a certain dignified attitude towards the extreme pretensions of the Roman See, and have rather prided themselves on being first Englishmen and then Romanists. When ELIZABETH trusted the defence of England against the Armada to a Catholic nobleman, she reposed a noble trust which was nobly justified. The spirit which animated Lord HOWARD of Effingham has been, on the whole, characteristic of the policy of the party; and the Popes always understood that the allegiance of our Catholic nobility and gentry to the Roman See was limited and qualified by the ideas and habits of free Englishmen, loyal to the traditions of the foremost Constitutional State in the world. The aim of *Pro Nono*, who began life with liberal ideas and aspirations, was to transform the Papal kingdom into a pure despotism, and to bring the whole Catholic body, in every State in Christendom and in *partibus infidelium*, into abject dependence on the Papal Chair. He aimed deliberately at the annihilation of all independence in the hierarchy and all patriotic feeling in the laity. A good Catholic, according to the ideas which he not only promulgated, but enforced on Catholic Christendom, was the child of the Church who would consent to take the keynote of all his thought and action from Rome. A grudging obedience he might give to CÆSAR, as the head of the State to which he belonged; but his supreme, hearty obedience in all things secular and sacred was due, according to the new canon, to the Pope alone.

The policy was singularly successful. It comes into collision with every institution of modern society, and with the whole range of modern thought about the organisation and development of social and political life. It seemed, even to intelligent and experienced observers, as if it must rouse a widespread and deep-seated rebellion, and end in a fatal schism in the Roman Church. When the Old Catholic movement arose it was supposed everywhere that the inevitable schism had begun. DOLLINGER was the new LUTHER; and the Church Catholic was about to extricate itself from the tyranny and the corruption of Rome. But the Old Catholic movement, though very interesting and instructive, has practically come to nothing; and the apparently fatal policy of *Pro Nono* has triumphed along the whole line. In fact, the chief difficulty of his able and discerning successor arises from the completeness with which *Pro Nono* succeeded in transforming the whole spirit and temper of the Papal Church throughout the world, and setting it to the new keynote which he had struck, amid almost universal amazement and alarm. The bishops, the last spark of whose independence he trampled out, have accepted their slavery not only meekly, but joyfully; and now, as a rule, the Episcopate is more Ultramontane than the Pope. The dogma, which it was supposed would rend the Church, has been universally accepted, and the result has been, not rebellion, but the general degradation of the intellectual and spiritual life of the Church, so far as it had, in the best sense, any spiritual life at all. One of the manifest signs of this degradation is the multiplication of fraternities devoted to the most abject and debasing superstitions. The worship of a living being, be it saint or virgin, is being rapidly superseded by devotion to individual organs, and the most miserable fetish worship is becoming the characteristic cult of the Church over which CHRIST's vicar is said to rule, and in which His spirit is said to abide. Simultaneously pilgrimages are multiplied, and all sorts of extravagant miracles are credulously believed. Pseudo-miracles, which are frowned on by the head of the Church and His council, because of their incredible folly, are eagerly believed by myriads—nay, we will say by millions—and crowds throng from all parts of the habitable world to do lowly homage at shrines, whose claim to sanctity appears even to intelligent Catholics "worthy only of contempt." The reason of this universal triumph of the policy of *Pro Nono* is one of the most deeply interesting

questions of our times. It is quite too large to be discussed here, and would need a very wide and deep knowledge of the intellectual and spiritual movements of our generation to answer fully; but of the fact there can be no question, and there can be as little of the lamentable influence which it has exercised on the whole tone of Catholic belief and conduct throughout the world.

The modern pilgrimage is a miserable parody on the institution which, during the Middle Ages, for good or for evil, exercised so large an influence on the culture and development of society. We say for good or for evil; perhaps it would be more just to say for good and for evil, for both elements were strangely mingled, and in tolerably fair proportions. The world must have some romance, some food for its imagination, to keep it alive amid the weary, monotonous tasks in which so much of its life is spent; and this food for the imagination in the Middle Ages the pilgrimage largely supplied. In the absence of anything like effective, historical criticism, tales of all sorts got honestly believed; and it must be remembered that the idle tales on which the celebrity of places of pilgrimage was founded, were, for the most part, to the honour of mercy, charity, patient endurance of wrong, and the triumph of moral over material force. They were, without question, ministers to a great deal of immorality, and they filled the coffers of lying and lazy priests. But they took the pilgrims out of themselves for awhile; they were the means of making them acquainted with strange scenes and people; and no doubt the great pilgrimage, the Crusade, exercised an influence of the most powerful and remarkable character on the social and political development of Europe, and not less on its intellectual life. But now *nous avons changé tout cela*. Nothing of the old interest of the pilgrimage survives, only its superstition and folly, which in these days has become fatuous, and brands the pilgrim as among the most credulous and easily hoodwinked of mankind. The curious development of the spirit of pilgrimage recently in France has mainly a political origin. It is the form in which the adherents of the old *régime* enter their protest against the ideas and tendencies of modern society. But the English, if they go on pilgrimages, will go through simple folly; and a laugh of contempt would follow them to Lourdes.

The legend on which the shrine of Lourdes depends for its celebrity is beneath historical criticism. It is sheer imposture throughout, and the heads of the Church must know it; and yet one needs only to visit Lourdes to see how popular it is, and how splendidly the delusion pays the priests. There is nothing sadder to an intelligent Christian mind than one of these great places of pilgrimage. No places in Europe contain such evidence of the superstition and folly which have taken the place of the "truth which is after godliness" in the heart of the great multitude of the faithful, as they are called, in bitter irony, all over the Christian world. But that the premier Duke of England, and the head of an illustrious historical house, should lend himself to uphold and magnify this debasing superstition is one of the saddest signs of the degradation of Catholic conduct and life which has yet been afforded. Nor can we wonder that, on the one hand, the unthinking multitude, when they see such things done in the name of religion, turn from religion itself with contempt; while, on the other, the acute and observant minds of the age are led to ask themselves the question, Would it not be better to hand over to the secular spirit the guidance and government of human society?

THE GUARDIAN ON ECCLESIASTICAL STATISTICS.

THE *Guardian* has given publicity to a series of statistical calculations, the avowed purpose of which is to set forth from official returns "some approximately correct idea of the relative strength of the Church and Nonconformity in England and Wales." Our readers are aware that while Church defenders have been eager for a census of "religious profession"—which unprejudiced Churchmen, equally with Nonconformists, agree could only furnish results of a most delusive character—they have strenuously resisted a continuation of the returns as to religious accommodation which formed one of the features of the census of 1851. Those returns revealed the existence in England and Wales of 34,467 places of worship with 10,212,563 sittings, of which only 14,077, with 5,317,915 sittings, were provided by the members of the Establishment, leaving 20,390 places of worship, with 4,894,648 sittings, provided by voluntary contributions of the various denominations of Nonconformists. The revelation was naturally an unpalatable one to the friends of the "National Church," and unwearied efforts have been expended by them in the endeavour to "rail the seal from off that bond," with a view to some reversal of what is called "the anti-Church legislation of the last quarter of a century," which is angrily ascribed as one of the consequences of the "statistical hoax of 1851."

The *Guardian's* is the latest attempt which has been made to hoodwink the public upon the subject, and the impression which its manipulator of figures has aimed at producing on the mind of the public is that the State Church provision of accommodation for religious worship is more than double that of all the Free Churches together—instead of being, as impartial testimony declares, about on an equality. In tracing the process by which that fallacious conclusion is sought to be disseminated, we may clear the ground by first indicating certain facts which are accepted by both sides as substantially indisputable. There are two official lists periodically issued from the office of the Registrar-General. One of these contains "A list of Places of Religious Worship certified to the Registrar-General under the Acts 15 and 16 Vict., cap. 36, and 18 and 19 Vict., cap. 81;" the latest issue gives the list of places remaining on the register to 31st March, 1876, the total then being 18,723; on the 1st December, 1879, the number was 20,373.

Besides this the Registrar-General issues annually in his "Official List" a catalogue of "Places of Public Worship registered for Solemnisation of Marriages, &c., under the provisions of the Acts of 6 and 7 William IV., c. 85, and 1 Victoria c. 92," and as these are found to number only 8,425, it is coolly proposed by the *Guardian* to take these places only into account in estimating "relative strength," the remaining 11,948 places being altogether ignored. Why, while he was about it, did not the compiler go on to propose that the ignoring process should be applied to all places of worship in which the minister had not received Episcopal ordination? By such tactics, it would be equally easy to get rid of Nonconformist places of worship altogether! The writer contends that many of the "buildings certified for worship have no pretension whatsoever to the designation chapel." We are not very anxious as to names; but we are tolerably sure of one thing, that if the Established clergy could be reinvested with the repressive powers of the Conventicles Act, all assemblies held from week to week in such places would be very freely accorded "the designation" of conventicle. It is useless, therefore, in estimating the "relative strength" of those who are alienated from the State Church, as compared with its adherents, to think of ignoring such congregations. But is it ignorance or unscrupulous partisanship which has induced this writer to treat, throughout his contribution, the list of "buildings certified for worship" as identical with those "reckoned by Nonconformists as chapels?" So far from its being, as appears to be suggested by this writer, a list of places of worship unduly swelled for party purposes, it does not even profess to be a perfect list of those to which such a title would be indisputably conceded. In the very forefront of the return the Registrar-General has set forth a notice in these terms:—

"Places of meeting for Religious Worship certified according to law prior to 1st July, 1852, to any Bishop's or Archdeacon's Court, or to any General or Quarter Sessions of the Peace, DO NOT APPEAR IN THIS LIST, unless subsequently certified to the Registrar-General under Act of 15 and 16 Vict., c. 36, or Act 18 and 19 Vict., c. 81."

For example, a search through the published list of "certified" places in the metropolis would fail to discover any mention of Union Chapel, Islington (Dr. Allon's), Weigh-house Chapel (formerly Dr. Binney's), Whitefield Tabernacle, Finsbury Chapel, or the New Tabernacle, Old-street.

The mass of figures throughout the country being somewhat inconvenient to deal with in detail, the writer has preferred to apply his mode of calculating "relative strength," to what he calls "a sample county." Bearing in mind that some three years ago a Nonconformist statistician declared "The Established Church has a preponderance in Kent which it lacks in some other counties," we are not very much surprised to find that Kent has been selected as the "sample" of the bulk. The calculation ostentatiously paraded is that in that county the "relative strength" is 527 places of worship provided by the State Church, to 241 provided by Nonconformists. Our statisticians, on the other hand, give the proportion—627 provided by the Establishment, to 763 provided by the Free Churches. We propose to submit the fairness of these conclusions to an appreciable test. Of the number in that county credited to Nonconformists, 66 are set down by the *Guardian* to the credit of Independents. We claim that Congregationalists provide in that county not merely *sixty-six* places of worship according to the list of those registered for marriages, not merely *eighty-four* according to the "certified" list, but *one hundred and twenty-six*, with 40,556 sittings; and we invite confutation after the fullest investigation which can be brought to bear on the following list, for the details of which we are indebted to the "Provision for Public Worship in the County of Kent," published in 1878. The asterisk (*) denotes mission-rooms and schoolrooms used for public worship. "Rooms known to be only temporarily used for public worship are noted in italics."

METROPOLITAN DISTRICT OF KENT.—St. Paul, Deptford: High-street, Deptford, a place of worship seating 860 persons; High-road, Lewisham, 1,200; Amersham Grove,* 70. Greenwich West: Greenwich-road, 650. Greenwich East: Maze-hill, 900; Park-street schoolroom,* 250. Woolwich Dockyard: Rectory-place, 800; Pellipar-road,* 100. Woolwich Arsenal: William-street, 100. Plumstead West: Crescent-road, 350. Eltham: Eltham, 800; Pipe-street, 100; Ladywell, 30. Lee: Blackheath, 1,000; Burnt Ash-lane, 600. Lewisham Villag. Rushney Green, 100; Hillier-green,* 60. Sydenham: Stanstead-road, 500; Queen's-road, 400; The Grove, 600. Total, 20; sittings, 9,470.

WEST KENT.—Bromley: Wilmore-lane, 450; Keston, 100. Chislehurst: St. Mary's Cray, 900. Bexley: Erit's Avenue, 300; Belvedere, 300; Bexley Heath, 600; Willing, 150. Dartford: Greenhithe, 200, 30, 30; Ingress Vale, 230; Dartford, 250; Wilmington, 50. Farningham: Horton Kirby, 150. Shoreham: Dutton Green, 90. Seven-

oaks: Westerham, 200; Sevenoaks Town, 450. Penshurst: Childingstone, 100; Penshurst, 120; Hever, 200; Eden-bridge, 200. Total 21; sittings, 5,100.

MID KENT.—Northfleet: Northfleet, 200; Perry-street, 130. Gravesend: Gravesend, 950; Milton-next-Gravesend, 750. Strood: Higham, 100; Upnor, 80; Strood, 200. Rochester: St. Margaret's, Rochester, 700. Gillingham: Chatham, 1,200, 100, 110, 200; New Brompton, 600. Aylesford: Snodland and Paddlesworth, 250. Wrotham: Dunk's Green, 150. Tunbridge: Capel, 180; Tunbridge, 500, 180, 150. Tunbridge Wells, 600, 250, 450, 50; Rusthall Common, 120; Broomhill Bank, 70. Brenchley: Pembury, 150. Frant: Frant, 120. West Maidstone: Maidstone, 500, 800, Scrubb's Lane, 60. Loose: Barming, 60; Loose, 180; Marden, 440, 120. Marden: Shepphurd, 40; Staplehurst, 380, 30. Hollingbourn: Bredhurst, 80. Lenham: Lenham, 350. Headcorn: Leeds, 100; Sutton Valence, 390. Cranbrook: Cranbrook, 340, 130; Beneden, 160. Total 44; sittings 12,700.

EAST KENT.—Minster: Minster-in-Sheppey, 200; Blue Town, 650; Marine Town, 650; Queensborough, 310. Milton: Rainham, 100; Milton-next-Sittingbourne, 450; Sittingbourne, 501. Teynham: Newnham, 80. Ashford: Ashford, 600. Faversham: Ospringe, 80; Faversham-in-Liberty, 500. Boughton: Broom-street, 300. Wye: Kennington, 180. Whitstable: Sea Salter, 500. Herne: Up-street, 150; Broomfield, 100; Herne Bay, 500. Sturry: Broad Oak, 120. Canterbury: St. Alphage, 760; Black Prince's Chantry, 100. Barham: Littlebourne, 130. Folkestone: Folkestone, 650, 100, 50, 130. Hythe: Hythe St. Leonard, 380. Margate: Margate, 760; Clifton, 250. Ramsgate: Broadstairs, 323; Ramsgate, 1,040. Wingham: Stourmouth, 50; Preston-by-Wingham, 150; Wingham, 350. Sandwich: Ash-next-Sandwich, 365; Goodnestone, 80; St. Peter, Sandwich, 320. Deal: Deal, 550. St. James: West Langdon, 100; Whitfield, 100; St. James the Apostle, Dover, 400; St. Mary the Virgin, Dover, 450. Total, 41; sittings, 13,286.

GROSS TOTAL of Religious Accommodation provided by Congregationalists in Kent: Places, 126; sittings, 40,556.

Until the *Guardian* can substantially invalidate this return, its calculations as to its "sample county," and *a fortiori* as to the whole country, must stand condemned as worthless in minimising the "relative strength" and activity in Christian enterprise of Non-conformity throughout the land.

The reported death of a clergyman whose name is intimately associated with a long series of discreditable practices in connection with the traffic in livings, of which details are given in the report of the Royal Commission, has recalled attention to the subject of Church patronage. Commenting on various suggestions which have been made for tinkering the present system, Dr. LITTLEDALE writes, that having some years ago taken the trouble to make a rough analysis of a Clergy List, he found that the largest proportion of respectable appointments were made by private patrons. "Trying," he proceeds, "to recall the names of some of the blackest clerical sheep I have known of, I remember that one was named by the Crown, another by a great college, a third by the bishop (this one was *thrice* promoted by the patron), and a fourth by trustees." The outcome of diocesan boards of patronage, he anticipates, would in most cases be that "every clergyman marked with the brand of earnestness, whatever his shade of opinion," would be regarded as "ineligible" for promotion.

The death by drowning of that excellent clergyman, Prebendary WRIGHT, following very closely on the departure from this world of several well-known clergymen of the Low Church school, has evoked from the Rev. JOHN BENNETT, Perpetual Curate of Park Chapel, Chelsea, a letter, in which he gives public expression to the conclusion that the ALMIGHTY "has a controversy with the Evangelical section of the Church of England" on account of "sins of unfaithfulness." He expressly indicates among these co-operation with clergymen of High and Broad proclivities in Church Congresses. Dean CLOSE has written to say that he endorses this view. Indicating the extent of the variance between those who are included in this amalgamation of parties, he asks, "Is it not a significant fact that neither of these three would allow one of the other three to preach in his pulpit?" adding, "For myself, I would quite as readily allow one of the apostate English Roman Catholic Church cardinals to preach in my pulpit, as I would allow one of these Anglican priests to do so." The curious part of the business seems to be the concentration of attention upon so subordinate a question as attendance at Church Congresses. Does it never strike these reverend gentlemen that the real incongruity consists in continued conformity to a system, the strength of which is increasingly directed to nullifying that doctrine which they hold to be of so vital a character? The message to the faithful in the mystical Babylon was not "Attend no Church Congresses," but, "Come out of her, my people." We commend to our Low Church friends the idea of Disestablishment.

While the clergy generally are exhausting their energies in the attempt to preserve a monopoly of churchyard ministrations for the recipients of Episcopal ordination, the Rev. P. B. BRODIE sounds an alarm upon a subject which he evidently regards as of much more importance. Mr. CHAMBERLAIN'S Bill for regulating, in a manner less unjustly burdensome to the farmer, the amount payable for tithes fills Mr. BRODIE with alarm at the thought that, as a result, "the future incomes of the clergy who hold livings will be seriously and permanently affected and reduced." That is enough. The Archdeacons and Rural Deans, whom no one expects specially to concern themselves with matters affecting the general welfare of the people, are to be "roused to immediate action" in defence of the rights of the clerical tithe-owners. And Church conferences puzzle over the causes of the alienation of the mass of the people from the State Church!

THE BURIALS BILL AMENDMENTS.

WE last week gave an analysis of the various amendments to be moved in committee on the Burials Bill, and, as we expected would be the case, another week has produced some additional notices, as well as alterations in those already given.

Mr. Morgan, on behalf of the Government, has given notice of an amendment (clause 1, page 2), which omits the provision that the chaplain of the consecrated part of a cemetery shall be considered the incumbent, and provides that, while notice shall be given to him, it may be left at the office of the clerk of the cemetery.

To meet the case of proprietary cemeteries, the right hon. gentleman proposes to add to clause 1 (page 2) a proviso that "it shall be lawful for the proprietors or directors of any proprietary cemetery or burial-ground to make any such bye-laws or regulations as may be necessary for enabling any burial to take place therein in accordance with the provisions of this Act; any enactment to the contrary notwithstanding"—thereby rendering the adoption of the Act optional only on the part of the companies.

Mr. H. Fowler proposes to make the adoption of the Act on the part of proprietary companies compulsory, by the omission in Clause 1 (page 2), of the words "in which the parishioners, &c., have rights of burial"—words which limit the operation of the Act to Burial Boards, or other parochial cemeteries.

Sir Arthur Gordon proposes, in the case of cemeteries, to get rid of the double notice to the chaplain and to the clerk, by providing that the notice shall be sent to the clerk or secretary. (Clause 1, page 2.)

Sir A. Gordon has abandoned some of his verbal amendments, and also that which fixed a scale of fees, and another which limited services under the Act to thirty minutes, except with the consent of the incumbent.

Some member, whose name is not given, proposes to enact that "no regulation shall impose any restriction with regard to the selection of a site for a grave on account of the opinions of the deceased person for whom the grave is intended. (Clause 5, page 3.)

Mr. H. Fowler proposes the repeal of Mr. Marten's Act passed last year!

Mr. Albert Grey proposes to omit from the 1st rubric in Schedule C the words which prohibit the use of any part of the burial or communion services in the case of the substituted service.

Mr. Beresford Hope proposes to prevent females conducting a burial service by inserting the word "male" before person in Clause 6 (line 27).

Correspondence.

THE BURIALS QUESTION.

To the Editor of the *Nonconformist and Independent*.

SIR,—Adverting to Canon Trevor's letter in your last impression, he does not seem to be aware that in the matter of the Burials Bill Nonconformists and Liberal Churchmen do desire nothing more than the virtual repeal, so far as the churchyards are concerned, of the Acts of Uniformity. Apart from the force, or as Dean Stanley would say, the supposed force, of these Acts of Parliament, will anyone be good enough to point out what there is to prevent an English Nonconformist from being buried in the churchyard of his own parish with such a service as his surviving friends wish for and approve of? If there is anything but an Act of Parliament to prevent this, which is certainly a natural right, I have never yet been able to discover wherein that prohibitory force consists or resides.

We know, as a matter of fact, that our churchyards were originally set apart for the use of a very different service from that for whose exclusive use so many of the clergy are now contending with such passionate heat. What it seems to me the clergy ought to consider is this. Our predecessors, the parish priests of England, in the year 1549, might have felt that they had ground of complaint at the way in which they were treated by Parliament. We have positively none. In 1549 the parish priests of England were forbidden by Act of Parliament, under the severest penalties, to use a burial service which they and their predecessors had used for nearly a thousand years, and were ordered by the same Act to use what was then a totally new service, just compiled, and which it went sorely against the consciences of a vast majority of them to use. But Parliament cared very little for the rights of conscience in those days. A parish priest then could only keep a conscience, and disobey an Act of Parliament, at the imminent risk of being strung up to one of the elms in his own churchyard. But where is our ground of complaint? All the existing parish priests of England have consented, and, I may say, solemnly contracted, not to use the ancient form for the exclusive use of which our churchyards were originally dedicated, and to use instead that form, and that form only, to which the State gave the seal of its approval by appending to it the Act of Uniformity. What possible ground of complaint can any clergyman have because Parliament, wiser and kinder in the 19th century than the 16th, graciously relieves us from the necessity of reading this comparatively novel service over persons whose friends and relatives don't like State-sanctioned services, and who wish for an office more in accordance with their own views and feelings? Surely, in the very nature of things, the fact of our accepting the possession of the churchyards on condition of our performing in them a State-sanctioned and State-ordered service, for which they were neither given nor consecrated, bars any possible right, on our part, to complain because Parliament, in its wisdom, sees proper to relieve us, in certain specified cases, from the performance of such a service, and actually secures to us the payment of the same fees as if we had performed it. For my part, I think Parliament will be entitled to the warmest gratitude of all

Churchmen, and especially of the clergy, if they pass the Burials Bill in its widest possible form.

THOMAS W. MOSSMAN.

THE PROGRESS OF INFIDELITY.

To the Editor of the *Nonconformist and Independent*.

SIR,—The letters of your able correspondents on the methods by which the progress of infidelity may be arrested, have doubtless been very widely read, and will produce beneficial results. Ministers are generally alive to the importance of the subject, and do their best to maintain the Divine authority of the Christian system. Your correspondent, "T. W.," goes to the very heart of this question when he writes: "Historical and literary evidences have an indispensable value, yet the great organ of faith, the Divinely-appointed agent for the conversion of the world is, and will remain, the Church. It becomes, therefore, of the utmost importance to ask, from time to time, how the Church stands in respect of qualification for her mighty and benevolent task."

The importance of meeting every new phase of infidelity by the most learned and conclusive arguments, both by the pulpit and the press, cannot be exaggerated. The recognised teachers must courageously and distinctly sound the alarm when the evil is covering the land; but, after all, it remains with the Christian Church, and with Christian people, to demonstrate the reality, power, and blessedness, of the Christian system. "Of what use is it?" "Is it true to its pretensions?" These are test questions by which everything has to be examined in this utilitarian age. And these questions, with regard to Christianity, can be answered only by the people who profess to be under its training and influence.

Our greatest solicitude should be to influence on the side of Christianity those who are just in the formative period of life, our young people who are anxiously agitated by the secret questions, "Is it true?" "Is it Divine?" "Is it more than the lingering superstition of past ages?" Old and avowed infidels must be left very much to the merciful dealings of that God against whom they revolt. Now, nothing will more powerfully influence minds in the formative state than the evidence of *reality*—agreement between theory and practice, between profession and life. Sermons may be conclusive in argument in support of the Divine claims of Christianity, but the lives of those who listen to the sermons may suggest grave doubts as to whether Christian ordinances are more than an intellectual and pleasant social pastime. For instance, Christianity professes to govern its subjects by the loftiest ethical principles—justice, truth, charity, temperance. What if the keen observers of the effects of the Christian system discover amongst its adherents meanness, deception, severity, and unsubdued passion? Christianity demands from its subjects humble and devout worship of the living God. What if observers see little but cold formality, regulated by mere convenience and mixed with pride? Christianity professes to produce in its subjects the most self-denying benevolence and kindness. What if observers see amongst Christians selfishness and utter indifference with regard to the needs and sufferings of humanity? Christianity professes to make its subjects "strangers and pilgrims on the earth," men and women who are most concerned to "lay up treasure in the heavens," who are sustained by the hope of an "inheritance incorruptible and that fadeth not away." What if shrewd observers see that these same Christians are more earnest and keen in grasping after earthly things than are other men?

Yes, the great argument by which the world will be won to Christianity must come from the embodiment of its sublime spiritual ideal in actual Christian life. If this were realised, books and sermons in defence of Christianity would be scarcely needed.

The most direct method by which the extending flood in infidelity may be checked is the cultivation of a higher moral and spiritual tone in Christian society. Then, in the face of a great, pure, benevolent reality the cavillings of infidels will be silenced, and waverers, seeing our good works, will glorify our Father, who is in heaven, "and so falling down on the face will worship God, and report that God is in us of a truth." Earnestly commending these thoughts to the prayerful attention of Christians,

I remain, Sir, yours faithfully,
Handsworth. ROBERT ANN.

FOR WHOM ARE BOARD SCHOOLS INTENDED?

To the Editor of the *Nonconformist and Independent*.

SIR,—I have been interested in the correspondence in your columns, during the past few weeks, in reference to the class of persons for whom Board schools are intended. I have always held that they are for the instruction of all children whose parents think proper to send them. In the words of an excellent article in the *School Board Chronicle*: "We want a system of schools paid for by the people managed by the people through their representatives, and of which every ratepayer may avail himself by sending his child in the honourable exercise of his right as a ratepayer. If people of good position and easy circumstances gradually learn to send their children to these schools, so much the better for the future of the country. It will be a good day for England when its children of many classes meet together in the common school."

On the 2nd August, the present Minister of Education, the Right Hon. J. A. Mundella, said, in the House of Commons, in reply to certain Tory criticisms: "The great danger which seemed to be apprehended was lest the middle classes should crowd into the elementary schools of the country, and avail themselves of the advantages which were intended for the working-classes. He was afraid that he should never

live to see the day when the middle classes would so far forget their class prejudices as to send their children to these schools. He wished he could hope that class feeling was likely so far to be abated, that there might be a little intermixture of classes in this country, but, unfortunately, there was no prospect of that kind."

In Sheffield, however, we have made some progress in this direction. A considerable number of persons, who certainly do not belong to the working-classes, have discovered that no better provision is made than in the Board schools. I suppose I belong to the middle class, but I sent two of my children for twelve months to a Board school with very great advantage to them. These are now prosecuting their studies at a middle class school; but I have just entered my youngest in the infant department of a Board school. I hope and believe that Sheffield is not peculiar in this respect.

Yours truly,

HENRY J. WILSON.

Pitsmoor, Sheffield, Aug. 23, 1880.

[We were not aware that Board schools were used by the middle classes to the extent indicated by our esteemed correspondent. The point is one of great interest and importance, and we shall be happy to publish any further information as to the advantages and drawbacks of this mixture of classes in our public schools with which Mr. Wilson may be able to furnish us. Whether our Board schools will ever become assimilated to the "common schools" of the United States depends upon the readiness of middle-class parents in England to take the course which our correspondent has conscientiously followed. But, with Mr. Mundella, we fear that class feeling is too deeply rooted to hope for any considerable intermixture of classes for educational purposes. In Scotland, we believe, it is otherwise.—ED. N. and I.]

THE BURIALS QUESTION IN RURAL DISTRICTS.

To the Editor of the Nonconformist and Independent.

SIR,—In this week's issue your correspondent, "George Trevor, D.D.," says: "I am convinced that in the villages there is a strong and general feeling against any other service than ours in the churchyard." If this be true, Canon Trevor must be very easily "convinced," though his inability or unwillingness to understand palpable facts in favour of the proposed Burials Bill would seem to show the contrary. From my long residence as a Baptist minister in country villages I unhesitatingly give a flat contradiction to the respected canon's statement. In many instances the villagers passively allow the Church service, because there is no alternative between doing so or having their relatives taken to other parishes at so great a distance that they would rarely, if ever, be able to see their graves, besides incurring considerable extra expense. When in Hampshire we had a burial ground connected with the chapel, and often persons of other denominations would from preference ask to have their deceased relatives buried there. In Calstock parish, where I have been for the last ten years, and where there is a population of about 7,000, four-fifths of whom are Dissenters, the only burial ground is the churchyard. Consequently, in the case of unbaptized persons, they have either to be buried in silence or taken about six miles to neighbouring parishes. This induces many persons who do not believe in infant sprinkling as a Divine ordinance to observe it because, as they say, it is the law, and without it they could not have any burial service.

At times the local papers publish accounts of funerals in this parish, the details of which are as revolting to one's feelings and common-sense as anything to be found among the superstitions of the so-called heathen nations. As an instance may be noticed the case of one of our members. He is a farmer, and is highly esteemed, being often elected to the office of overseer and other parish offices. He pays liberal tithes for the support of the clergy, and full fees when any unbaptized relatives are buried, though he is not allowed any service in the churchyard, either by clergymen or his own minister. Some time since he was seen outside the churchyard gates, as if one of the "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," because he was about to bury an unbaptized child—a minister from Plymouth, in my absence, conducting a funeral service in the public road, and that during a drenching rain. Take another instance. Some time since two funerals were passing along the road at the same time. The corpse in front was that of one who had been christened, and was, therefore, readily admitted through the gateway; but the other, not having been baptized, was stopped at the gate till the former had been interred. In this case I conducted a funeral service outside the churchyard gates, in the presence of about 200 persons, at the same time the other funeral service was being conducted within the churchyard. Everything was done with quietness and solemnity, and it was very evident that we had the greatest sympathy from those who were present, representatives of the various denominations in the parish.

It is hardly possible to conceive of any except the most bigoted clergymen who would wish for such a state of things to continue. Even Churchmen ought to blush in countenancing a system that would require clergymen, if Mr. Bradlaugh were to be buried, to commit his body to the grave in sure and certain hope of a glorious resurrection at the last day, he being a member of the Church of England, and having from his baptism been declared to be made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven," whilst if the Right Hon. John Bright were to be buried no service would be allowed, it being believed that his soul would go to "limbo, the edge or border of hell, where perpetual sighs tremble on the air breathed by an infinite crowd of women, men, and children afflicted."

I am, Sir, yours very sincerely,

Calstock, Cornwall, Aug. 23, 1880. DANIEL CORK.

"SOLID READING" VERSUS "DIPPING" INTO REVIEWS.

To the Editor of the Nonconformist and Independent.

SIR,—In your last issue your correspondent, "T. W.," draws a contrast, the purpose of which is not very obvious, and may be differently understood by different readers, doing good or harm accordingly. He contrasts "solid read-

ing" with "dipping into the articles of this 'Review' and that 'Century.'" If his object be understood to be the contrasting of two modes of reading, the careful and the careless, all right; but if he is understood to be contrasting the reading of two different classes of literature—the *Tome* and the *Review*—his remarks may in certain quarters have a blighting influence much to be deprecated. If such Reviews as the *British Quarterly* and the *Contemporary*, not to mention a variety of others, do not furnish "solid reading," I know not where it is to be found. Many of the articles are by those who have time and opportunity to read and study the more ponderous literature, whether ancient or modern, and who are, consequently, able to supply in the Reviews the richest thoughts in the raciest language. "T. W." speaks of "the exercise of the reasoning and reflective powers." If we wish to stimulate any young man or woman to this exercise we could not do better than hand the party a good Review, and request a careful perusal; to be followed, when we met again, by telling us what they thought of this article and the other. It was for long a cause of much regret that Nonconformists did not sufficiently support their own advanced periodical literature. There is still too much reason for complaint. The increased reading of Reviews is, so far as the exercise of our reasoning and reflecting powers are concerned, one of the most hopeful signs of the times. Multitudes who have neither the wealth nor the time necessary in order to take advantage of what some would describe as solid reading *par excellence*, are under very deep obligation to the writers and publishers of Reviews. Take our Reviews away, and you extinguish much of our brightest intellectual light. Although such periodicals as the *Nonconformist* and *Independent* don't appear under the name of Reviews, many of their articles are solid reading, and are, during the course of a year, worth a considerable library. If "T. W." speaks of "dipping" into them as an "enervating practice," he must surely be contrasting "dipping" under, or skimming along the surface, with diving deeper—for, in every issue, there are valuable pearls to be found by those who go deep enough. Forres.

ALEXANDER MUNRO.

HOW JOHN WESLEY DID IT.

To the Editor of the Nonconformist and Independent.

SIR,—I wonder if Wesleyans ever ask themselves how J. Wesley came to accomplish the vast amount of work of which his journal, organising, travelling, preaching, and published volumes give evidence. The more I know of that work, the more I am astonished at its vastness, diversity, and extent. How came John Wesley to be physically capable of its performance? The secret it seems to me lay in his severe abstemiousness. He not only never smoked, and rarely drank tea or coffee, but he abstained from intoxicants, and even during much of his life from animal food. Quite a revelation are his words to the Bishop of London in 1747—"Dr. Cheyne advises me to leave off meat and wine; and since I have taken his advice I have been free—blessed be God—from all bodily disorders." Another great worker, John Howard, makes a similar avowal. Truly such men are more than conquerors; they are examples to us all, and I confess that the more I approach to Wesley's standard, the more work I find it possible to accomplish.

Yours respectfully,

JOHN HOLT.

50, Bold-street, Moss Side, Manchester.

Literature.

WACE'S BAMPTON LECTURE.*

THIS subject, chosen by Professor Wace for the Bampton Lectures of last year, is one of the most important and practical which can occupy attention at the present time. The questions here raised involve the most serious issues, and contain the essence of all religious controversies. The grounds of belief and the limits of belief are still, as in the eighteenth century, the points at which philosophy and theology meet. The purpose of this work is "to assert the positive grounds on which our faith rests, and to enforce its authority." In this sentence the word "faith" is equivalent to that of "creed," and means, evidently, the things believed. But in another sentence of the preface the word "faith" is used for a certain disposition of mind to which the Gospel is primarily addressed. This ambiguity appears all through the volume. The first lecture describes faith and shows its office. It is that which gives "a substantial reality to the objects of hope, and a verification to the invisible." The fifth lecture is on "Our Lord's demand for faith." In both of these cases the word denotes a faculty of perceiving and apprehending; but in other lectures it is used to denote the things believed; as, for example, the faith of the early Church, the faith of the Reformation, the faith of the Church of England. Doubtless the word is often used in this double sense; both meanings are true, but the practice is confusing; and in a work like this it should have been avoided. For as the case now stands, the title of the volume is inapplicable to one of the meanings assigned to faith. It does not apply to the inward, subjective aspect; but it does to the other as defined by the founder's will. His intention was to confirm and establish the Christian faith, *i.e.*, the orthodox Christian beliefs of his time and Church, as against all heretics and schismatics. It would have been better for the clearness and success of the argument if the faculty and its objects had been kept more verbally distinct.

Professor Wace tells us in the preface that "the

* The Foundations of Faith, considered in Eight Sermons at the Lecture founded by John Bampton. By Henry Wace, M.A. London: Pickering and Co.

present work is not, properly speaking, of an apologetic character"; but he, nevertheless, is compelled to notice the dangers peculiar to our time, and those which arise from the scientific attitude of the mind towards some cherished beliefs. There is "a cardinal opposition in point of principle" between the habits of the scientific observer and the religious believer. The claim of the first is at every step for verification—"verification, as is constantly insisted, by plain and practical tests." The practical tendency of this principle is, to quote our author's words more fully, "not so much to produce a direct conflict with our Christian faith as to undermine the grounds on which we adhere to it. So far as our creed is beyond the reach of verification, so far as it rests upon the mere words and assertions of its founder, so far as it is a matter of trust and not of sight, its hold upon men's minds is liable to be shaken by the undue predominance of these habits of scientific thought."

In proceeding to examine the grounds of our belief in Christianity as a distinctly supernatural revelation, the evidences of which are themselves to a large extent supernatural, Professor Wace notices the recent work on Hume by Professor Huxley. We fear he has given occasion to the disciples of that school to retort upon him that he has not stated the whole case as against miracles. He regards the opinion of Professor Huxley that miracles are not impossible, and that we may have to modify our conception of natural laws as a concession to the belief in miracles. He speaks of Science, in the person of her frankest representative, hesitating, faltering, being unable to pronounce a verdict, and leaving the question open. This language seems to us inappropriate as applied to Professor Huxley, and as having a somewhat irritating tone. The fact is this, as we understand the Professor's argument, that he considers the question respecting miracles is not left to be answered by the theologian, or the scientific man, as such; but by the historian. If he can bring sufficient evidence to support the statement that water was made into wine, for example, the theologian is at once free to draw what inferences he feels to be true; and the scientific man must modify his view of natural law. The sole question to be sure about is, Did the alleged miracle ever happen? In this both Professors are agreed, both recognise that one of the grounds of our religious belief is an historical one. The third lecture is on this point the most important of the series. It deals with the subject of revelation as a "positive communication made to man, by an authority external to him, respecting the will of God, the present condition and the future destiny of mankind." Here issue is joined with writers like the author of "Supernatural Religion," and Mr. M. Arnold in "St. Paul and Protestantism." The case of Professor Wace as against the statement of the former, that there is little in the supposed revelation which is beyond the limits of human thought, is very strong. The man must be a very careless reader of the New Testament who does not find in it statements which, if true, can rest only upon direct supernatural information. And, as our author points out, the apostles and others claim Divine authority for themselves and for their statements of Divine mysteries.

It was a frequent attempt on the part of the late Rev. F. D. Maurice to lessen the difference between the ideas of discovery and revelation. In the very last thing he wrote just before his death the attempt was made; but he failed to conciliate the opponents of a supernatural revelation, though he doubtless added greatly to the worth of experimental evidence in the estimate of those who already believed. We are inclined to think that Professor Wace grants too much to his opponents when he says of the message of Divine love that it "transcends all philosophy, all reason, all experience, all capacity of comprehension." The inward verifying power of the Spirit can and does operate in this sphere of truth, though it cannot prove what lies beyond the range of experience and of sight. An example of the latter is quoted in the third lecture from St. Paul's speech at Athens, in which he affirmed the judgment of all men by Christ, and based his assertion on the resurrection of the Judge, a supernatural prediction being based upon a supernatural event. Hence the necessity for miracles. "Without such credentials a man cannot reasonably claim to be in possession of information beyond that open to ordinary men."

The last three lectures are interesting as historical studies, and as serving to show their author's estimate of Christianity in its earliest stage, at the Reformation, and at the present time. The last lecture is concerned not with the moral and spiritual condition of the Church of England at the present time, but chiefly with two matters. The one is why Protestants are Roman Catholics, and the other why there are so many

divisions within the Church. These two questions seem to exert an unusual fascination on some of the clergy. They cannot rid themselves of the belief that a formal, dogmatic, ritualistic unity is better than unity in diversity. This is the root of their dissatisfaction with their own Church and with Nonconformity. Sects are springing up in the Established Church, and alienation is the result, whereas the existence of sects does not prevent a fundamental unity amongst the Free Churches.

We shall very imperfectly have described this volume if we do not refer to the large body of notes which occupy nearly half of its number of pages. Besides quotations from various authors in illustration of the text, there are original essays on several important topics. One is on the probable condition of morality detached from Christian influences; another is a criticism on Professor Clifford's "Ethics of Belief;" a third on the exposition of the early chapters in the Book of Genesis. St. Athanasius on the Incarnation, St. Hilary's Conversion, and Luther on Christian Liberty are printed in English translations as well as in the original text. Professor Wace has evidently bestowed much pains and time and thought on the production of this volume. It deserves a better fate than it will probably receive as the last issued of the Bampton Lectures.

BYRON AGAIN.*

THE character of Byron has undoubtedly challenged as much attention as that of any man of the present century. All the elements seemed to combine in him to attract *curiosity*, and, in truth, it must be said that he did not fail to direct and control them as far as he could to their proper end in that light. Byron was essentially theatrical, "everything by turns and nothing long." He courted society, and in reaction he escaped from it; but he was ever vexing his soul about what society thought of him, persistently advertising himself by his extraordinary doings, indulged in simply to cause speculation regarding him. He was both aristocrat and democrat—a cynic sitting apart and inditing elegies to his dead dog, and abusing the human race; and yet he was what Heine called a soldier in the war of liberation, and took up the sword for Greek independence. Professor Nichol naively, and surely half-unconsciously, repeats the worst thing we ever remember to have read of Byron—that he probably would not have fought for the Greeks if they had not inherited a grand history, heirs of an old renown. Everybody of discernment who was in close relations with Byron sooner or later came to have some doubt about his *sincerity* in the deeper sense—Shelley, Leigh Hunt, Trelawney, and a dozen others; and the enthusiasm of his devotees usually cooled under very prolonged acquaintance. He was essentially one of the men who, as Mrs. Browning says of the feigned human face on Mount Athos,† are most favourably seen and judged at a certain distance. He was distinctly a great personality; but he was destructive rather than creative. Byron has as little of real human sympathy and *humour* as any great English writer. He had wit, and his wit ruined one-half his poems as poems; for it was of the order that cannot be moulded in obedience to imaginative impulse, and must destroy it. "Don Juan" and "Childe Harold" sparkle with smart sayings, with epigrams, with *bons mots*, but they are disruptive, and are too like crackers and fireworks, disturbing the calm of the sky, not relieving it. Indeed, they belong to prose—to the sardonic mood of Swift, or the cleverest essays of the *Saturday Review*—only rhymed, and rhymed very cleverly. With respect to Byron's democracy, he was an involuntary influence. What an essay might be written on the effect of the revolutionary idea in England. It possessed itself of literature, having been thrown out of the field of actual political organisation, or no room having been found for it there, *pur et simple*; and it has kept alive a kind of vague and dreamy aspiration, which is harmless only because it is so inefficient. Such was Burns' Jacobinism, worn, as Alexander Smith so neatly said, like the second jacket of a hussar, more for ornament than use—which sentiment, by the way, might have been conveyed into Professor Nichol's composition—and such, also, was Byron's revolutionary impulse. Professor Nichol writes on this point:—

The corresponding artistic revolt on the Continent was closely connected with changes in the political world. The originators of the romantic literature in Italy, for the most part, died in Spielberg or in exile. The same revolution, which levelled the Bastille, and converted Versailles and the Trianon—the classic school in stone and terrace—into a moral Hercules and Pompeii, drove the models of the so-called Augustan ages into a museum of antiquarians. In our own country, the movement initiated by Chatterton, Cowper, and Burns, was carried out by two classes of writers. They agreed in

opposing freedom to formality; in substituting for the old, new aims and methods; in preferring a grain of mother wit to a peck of clerisy. They broke with the old school as Protestantism broke with the old Church; but, like the sects, they separated again. Wordsworth, Southey, and Coleridge, while refusing to acknowledge the literary precedents of the past, submitted themselves to a self-imposed law. The partialities of their maturity were towards things settled and regulated; their favourite virtues, endurance and humility; their conformity to established institutions was the basis of a new conservatism. The others were the radicals of the movement; they practically acknowledged no law but their own inspiration. Dissatisfied with the existing order, their sympathies were with strong will and passion and defiant independence. These found their master-type in Shelley and in Byron.

And yet Professor Nichol throws grave doubts on Byron's sincerity in the only practical instance in which he sought to give his ideas form; and here, with some lack of discrimination, brackets him with Shelley, who would any moment have sacrificed himself for his ideas. The one was the revolutionist with no reserve; the other was the revolutionist with double reserves; but it is remarkable that both had been born aristocrats.

With reference to Byron's elaboration of his private records into verse, Mr. Nichol says:—

Students of "Manfred" will recognise whole sentences [quoted up from his letters, &c.], only slightly modified in his verse. Though Byron talks with contempt of authorship, there is scarcely a fine phrase in his letters or journal which is not pressed into the author's service. He turns his deepest griefs to artistic gain, and uses five or six times for literary purposes the expression, which seems to have dropped from him naturally, about his household gods being shivered into fragments. . . . Byron has no relation to the master-minds whose works reflect a nation or an era, and who keep their own secrets. His verse and prose are alike biographical, and the inequalities of his style are those of his career. He lived in a glass house, and could not hide himself by his habit of burning blue lights.

If we should seem to have been severe on Byron, this surpasses aught that we have said.

Professor Nichol has written, on the whole, attractively. He has gathered up the main facts about Byron, and has set them forth fairly well in short compass. He is not, however, very secure on his critical principles, as we could very easily show had we the space. He magnifies some points in Byron unduly, and fails to grasp decisively the secret of his significance, and falls into a vein of depreciation in the attempt to balance what is really, after all, a judgment from the outside. He does not penetrate, he proceeds from point to point cleverly, and now and then draws a fine tribute by the way; but he is not satisfying, and will certainly satisfy those best who come to him knowing least. But this may, after all, be a tribute of praise in view of the purpose of the series to which the volume belongs. The publishers may urge that it is meant not for students, but for busy men, only we think Mr. Mark Patteson showed in his "Milton" that both objects could be attained. More decisively we may assert that Professor Nichol's English is not what it might be. He brackets together singular nouns, and follows them by the verb "is." He is often so faulty in his constructions that he comes near to writing Irish bulls—saying what he does not mean, and meaning what he does not say. Mr. Nichol also often falls into pleonasm, and so stumbles over wrong-placed adverbs that in some cases we really must, in charity, blame the printers and the printers' readers, though such a series should surely be free from such faults as these.

NOVELS.*

THE American in literature, as in other respects, is rarely to be mistaken. An indefinable something distinguishes the transatlantic writer from his English brother, even though both have derived their thought from a common ancestry of authors, and have studied the same variety of styles from Chaucer downward. Not that we would imply an advantage on the English side by this remark. Whether from a sense of novelty, or from the fact that the scenes and characters depicted are of an unaccustomed order, English readers generally take up an American novel with a pleasant sense of expectancy, and enjoy the terse epigrammatic sentences, the quaint turns of thought, and curious juxtaposition of ideas which makes up a large part of the special American humour.

Mrs. Whitney belongs to both countries by right of long acquaintance. Her works are as well-known here as those of Miss Phelps and Miss Alcott; all three are, to a large extent, writers for young women. As a rule, Mrs. Whitney's books present for central figure a young girl at the critical age which determines so much of a woman's life. The same bright, strong tone of spirituality marks this trio of writers, and, though differing in many respects, they have in common a vein of sentiment which is emphatically wholesome and not sentimental—an earnest outlook upon the difficulties of modern life, and a power of discerning the spiritual meanings of natural things. There is something positively inspiring in the pages of "Odd or Even." No namby-pamby mixture of propriety and religious cant is to be looked for here. The heroine—

* Old or Even? By Mrs. Whitney. Two Vols. Ward and Lock.

Hartleigh Towers. By Mrs. Milne Rae. Three Volumes. Leister.

France Everidge—is the ideal of a brave, true-hearted girl, full of earnest feeling and bashful reticences, but so simply sincere that she becomes heroic. France is the middle one of a large family of girls, the odd one among pairs, and separate not only numerically, but in mental attitude from the fashionable life of society which all the others seek eagerly. The question of class is not merely one affecting her own position in society. To this girl, who thinks for herself, it becomes a question of relationship to those about her, involving duties which she will accept conscientiously. Her friend, Miss Ammah, who is a maiden lady of eccentric ways of thinking, great upon etymologies, and the suggester of great thoughts in her odd, trenchant fashion, takes a fancy to France, and invites her to spend a summer with her in the country, far from all the business of society. Perhaps the author's own utterance will best give the keynote of the book: "A mean condition in life, between any two in genuine order, is not contemptible. The mean condition is to feel middling, and to refuse the fact. Then comes pretence to the fact one considers beyond, and that is the meanest condition of all."

So France, with her dainty maiden fancies, and her tasteful toilettes, becomes one of the group at the farmhouse at Fellaiden, and in association with a genuine New England family of cultured thought and hard-working life, begins to find that society measurements are of no use, and that nobility is a matter rather of character than of position. Gentle, motherly Mrs. Heybrook is a lovely type of many a household saint, and her sons, college trained, yet willingly subject to necessity for farm labour, courteous and tender, thoughtful and sincere, are specimens of a manly youth not uncommon in the special circumstances for such development.

Israel Heybrook sees in France only a butterfly creature, for whom he feels a strange mixture of attraction and repulsion. He is conscious that his rough working clothes are a disguise she may not have penetration to know as a disguise, and this renders him shy and distant. France also, overhearing some slight speech of Israel's which expresses this feeling, is indignant that he should misjudge her, and strengthens his belief by quiet avoidance. Nevertheless he attracts her. She cannot fail, in her honest thought, to admire the greatness of his life, borne down by poverty from a grand purpose, bravely taking up his father's burden, and devoting himself to work below his capacity and uncongenial to his feeling. So the pleasant summer speeds on, bringing to each a strong interest in the other; to Israel, the one love of his life, but, as he thinks, a hopeless love. France, too, has not sufficiently defined her theory of social relationships to permit her to look upon Israel as a possible lover, though in girlish simplicity she is glad and proud to promise him friendship. The autumn brings her back to the old environments, but with a nature deepened and a thought broadened to meet duties which her mental growth helps her to discover. Mrs. Whitney has pictured a very bright and pleasant ideal of a beautiful girlhood in this half-girl half-woman, not too perfect, yet sweet and lovable. Perhaps the greatest charm of France's character is her sincerity. Without compromising in the slightest degree the modesty of her womanhood, France surmounts the most difficult positions by dint of sheer straightforwardness. Very rarely has a tenderer picture been drawn of the relationship of father and daughter than this of Mr. Everidge and France, both noble-natured and reserved, but understanding each other because both are honest. France finds her way by degrees to the knowledge that Israel is not only her equal, but her superior, and not the least charming and delicately-told portion of the story is that which shows how France, with womanly dignity, makes it possible for Israel to proffer his suit. Thoroughly sound and interesting as is this novel, and suitable as it is for commendation not only to girls, but to those of older growth, it is but fair to note a mannerism which has gradually developed in this author's style, and which tends to spoil its readableness.

"Hartleigh Towers," by Mrs. Rae, has appeared, if we are not mistaken, in a well-known and valuable magazine. The story is neatly written, and has many points of interest. The characters are individual and life-like, and the style is pleasing. There is some loss of concentration in the introduction of the numerous personages of the story; in fact, this novel is provided with about three pairs of heroes and heroines, which is surely superabundance. Hugh Hartleigh and his mother travel through a "long lane" of trouble till they come to a happy "turning." Frank Carew and his gentle Muriel never reach the joy they hoped for, but Muriel's lovely life and peaceful death could ill be spared from these volumes. Margaret is, perhaps, the finest study of character, and is interesting both by force of nature and in her gradual development, till she finds peace from unrest in the Divine Guide. Though lacking some artistic condensation and finish, this is a good and pleasing novel.

PILGRIMS.—An extraordinary spectacle was presented on Tuesday, at the Orleans Railway Station, by the departure for the Lourdes Sanctuary of some 8,000 pilgrims. The travellers were despatched in seven trains of twenty carriages each, which followed each other in rapid succession from four p.m. until midnight. The first arrivals at the station were a number of priests and women, heavily laden with hampers, bags, and packages of every description. By three o'clock all the pilgrims were assembled in readiness for their journey. Besides those in full possession of their health and faculties were a large number suffering from illness, as well as cripples and bedridden folk. The station was blocked up with stretchers and mattresses, upon which emaciated and helpless forms of either sex and all ages were reclining. Babies, too, abounded, whose wan and scared faces were most pitiful to witness. The invalids and incapable numbered no less than one-fourth of the entire band.

* Byron. By John Nichol. "English Men of Letters." Macmillan and Co.

† "Aurora Leigh."

MR. HENRY LEE, M.P., ON THE WORK OF THE SESSION.

Address delivered at a Meeting of the Southampton Liberal Association at Broadlands Park, Lord Mount Temple presiding.

MR. HENRY LEE, who on coming forward was received with three ringing cheers, which were renewed for Mrs. Lee, said: My Lord, ladies, and gentlemen,—When last I had the pleasure of addressing you from this spot, we were looking forward to the possibility in a few months of having a great conflict. That conflict is now terminated, and you are to-day rejoicing in the fact that through your endeavours a great victory was achieved in the adjoining borough of Southampton. (Hear, hear.) I am here to-day to render you some account of the trust you reposed in me, and to give you, as briefly as I can, a few statements with regard to the business that has come before the present House of Commons. In the first place, let me say a word or two with respect to the character of that House. We have it from the man most capable of expressing an opinion that in his judgment there was never a body of men collected together with a more earnest purpose or with more capacity for fulfilling the wishes of the country than is to be found in the present House of Commons. (Hear, hear.) I allude to what I heard from the lips of Mr. Gladstone himself. (Hear, hear.) That House probably never presented a more democratic character than it does to-day. It is a people's Parliament, and such a Parliament as has not assembled in that House for many a year. (Cheers.) Another feature in the present Parliament is the eagerness of the members for work. There is, I believe, a great desire that the Government of the country shall be carried out upon the best and safest principles. There is no desire there for anything that is of an extreme character; but there is a desire to look at the wants of all classes of the people, however lowly their position may be, and to render that justice to them which we believe they have a right to expect. ("Hear, hear," and cheers.) There is another thing in this Parliament which I rejoice to see, and that is their impatience of opposition and their impatience of obstruction. Why, gentlemen, as a business man, I have always thought it to be the right course to endeavour to forward the business I have in hand to the best of my ability, and to introduce nothing unnecessary with the view of hindering the progress of that which we believe to be a public duty; but at the present time we have been met with an opposition and an obstruction which we did not expect to meet with from those who consider themselves gentlemen, and believe themselves called upon in the future to be statesmen in this land. (Hear, hear.) Another noticeable feature in the present House, although not yet fully developed, I believe will be its debating power. I believe there are men in the House who will in the future make their mark, and show that they possess the power of expressing themselves with vigour and with clearness; and in time, when they have become accustomed to the forms of the House, we shall find that the new members of Parliament brought into it will as much sustain the credit of the House as any of those men who have done in in the past. (Hear, hear.) Now, I believe what the present Government has attempted during the present Session of Parliament has been well fulfilled. There have been brought in, in one way or another, 183 public Bills, besides a great many private measures, relating to different localities. Of the 183 public Bills, the Royal Assent has been given to fifty-six, notwithstanding the very short Session which we have had. We have also passed seventeen Bills, while forty of those Bills, mostly of a public nature, but promoted by private members, have been dropped, and twenty-eight have been withdrawn. There are in progress at the present time thirty-five, and there have been negatived seven. So I have given you an account of the work done up to the present moment, and as the Session will be prolonged most likely for the next three weeks, I hope that a considerable number of measures will yet be passed, and that at the end of the Session, although it has been a very short one, we shall be able to show that the House of Commons has done a good stroke of work; while if you look at the quality of the Bills as well as the number, I am sure you will be of opinion that we have not had an easy time of it, and that we must have been very industrious. (Hear, hear.) Now, what are the most prominent Bills which have been brought before the House of Commons during this Session? Well, first on the list I have put down that great Bill by which Mr. Gladstone, in a free and easy way, took off the malt-tax from the farmers. ("Hear, hear," and cheers.) Why, the Tories, on the other side of the House, were perfectly amazed at the simplicity of his measure. The said, "Why, we could have done that." (Laughter.) But then the question was, "Why didn't you do it?" (Renewed laughter, and cheers.) Mr. Chaplin, who is a great authority with the Tory squires, said, "Why, that's my idea—(laughter)—I suggested it long ago, as you will remember"—(more laughter)—but why didn't Mr. Chaplin, in his place in the House, urge it on the Conservative Government, with which he had so much influence, instead of allowing it to remain in his own breast? No, gentlemen, they have the ideas if they like to claim them, but they have not the power. But when the master-hand gets hold of them, the difficult thing becomes simple; and Mr. Gladstone, in the Inland Revenue Bill, and in the magnificent speech with which he introduced it, showed clearly that he was the same man he had ever been in the country, a great master of finance, and one who could alone carry on the financial affairs of the country with credit and success. ("Hear, hear," and cheers.) Another important Bill, not yet passed, but which will no doubt soon become law, is the Hares and Rabbits Bill. ("Cheers.") A great many of the Tory squires on the other side of the House tell us that the farmers don't want it; but when I was down in Cheshire the other day, laying the foundation-stone of a new school, and amongst many of the farmers—lunching with them—I asked, "Is it true that you don't want the Hares and Rabbits Bill? Are you content to have your crops eaten up?" They replied, "It isn't true. We want this Bill, for we have suffered greatly from this kind of game. We are desirous, therefore, that the measure

should be passed, and we are really anxious concerning it." (Hear, hear.) I don't believe the Hares and Rabbits Bill will inflict the great injury which some have said it will inflict upon the landlords; but I believe it is a Bill that ought to be passed, and one which the farmers may well thank Mr. Gladstone for. (Cheers.) We have another Bill creating great interest in the House of Commons, and that is the Employers' Liability Bill. As an employer of a large number of people—more than two thousand—no doubt it will bear upon me; but I am willing, as an employer of labour, to take upon myself what I believe to be fair and reasonable—(hear, hear)—because, if I take care that the whole of the machinery and all the arrangements of my works are such as they ought to be, there cannot be much possibility of an accident, and I am only responsible in the event of there being defects in the machinery which I possess. So I do not imagine that the great catastrophes prophesied as the result of the Employers' Liability Bill will come to pass. I believe it will make employers a great deal more careful—that they will be much more careful in the arrangements they make; while in regard to mines and railways I am of opinion there will be fewer disasters, because men will be employed in responsible positions who can be depended upon, rather than men who are sometimes careless because there is no responsibility resting upon the employer. (Hear, hear.) Another Bill brought before the House was the Post-office Money Order Bill, and bankers are very much afraid of that, because they say you are going to circulate a number of small bank notes throughout the country. Now I, as a director of a bank, believe it will not do any harm whatever, but it will be a great benefit and convenience to the people of this country, who will be enabled to transmit money from hand to hand in a way that will be a very great accommodation indeed. (Cheers.) I shall pass from that Bill, and come to the Relief of Distress (Ireland) Bill. That was a measure which occupied a good deal of attention in the House, and which I believe, by the consent of all parties, it was necessary to pass. That Bill, which has passed the House of Lords, no doubt will be the means of doing good to Ireland. At any rate, it is a step in the right direction. Unquestionably we owe a great legacy to that country. We have done that country a great wrong in the past, and it is our duty as a nation, and the duty of the House of Commons, to do what they can to alleviate any evils which exist in that country, and help the people there through the difficulties with which they had to contend. (Cheers.) Then there is that great Bill thrown out by the Lords, the Compensation for Disturbance (Ireland) Bill. I will not enter into this very vexed question, though I regret that the measure was thrown out. I think the landlords were very much afraid of it, but that their apprehensions were ill-founded. I believe a mistake has been made by the House of Lords in throwing out the Bill, and that it would have been much better to have passed it, feeling as I do that none of the evils prognosticated as likely to arise out of the measure would have taken place. (Hear, hear.) I am afraid that, during the next winter, we shall have some little difficulty with Ireland, but what we have to do is to counsel peace among the people, and prevent their rising up in any way which would disgrace themselves, and which would be disastrous to the nation; because I am quite sure, and I know you will fully endorse it, that a policy of violence on the part of any people is not only a policy of wrong, but a policy marked with failure in the long run. I am glad to find that our friend Lord Mount-Temple, who has well deserved the honour which has been given him—(cheers)—voted for that Bill to which I have been referring; and I have no doubt his lordship took the same view that I have expressed, that the Bill was one which many persons were afraid of, but which, if it had been passed, would have allayed discontent in Ireland without doing any wrong or permanent injury to the landlords of that country. (Cheers.) In Ireland there are many peculiarities which have to be dealt with. I must not now stop to state to you the views which I have ascertained from Irish members, because it would take up too much time, and there are others to follow me; but I will simply express the regret I feel at so large a majority of the Lords refusing to pass the measure of which I have been speaking. (Hear, hear.) Another point is the Burials Bill. ("Hear, hear," and cheers.) I have no doubt that some modification of the Burials Bill will be sent back to the House of Lords and become law, and I shall be very glad, as a Nonconformist, to see that Bill out of the way. I believe it will be found that the passing of that Bill will do something towards bringing together men who have hitherto been very greatly apart; and it does seem to me that, in a Christian country like this, where we all worship the same Saviour and believe in the same book, it is much to be deplored that there should have been such antagonism and so much to keep us apart the one from the other. (Hear, hear.) Then, again, Southampton has some interest in the Merchant Seamen's Bill, which has been passed. I believe that to be a very useful measure, and one that will hereafter yield considerable fruit in the improvement of seamen, in securing to them a fair rate of wages, and in ensuring regular payment of those wages. (Cheers.) Then another point is the time spent in the House, and whether we have made proper use of it. I think we may say that improvement in this matter would be desirable, for no doubt there has been a great deal of waste of time, and also a great deal of obstruction. Our Irish friends are much to blame for this. I believe they have been a great deal better than they were in the former House of Commons, but, at the same time, they have taken advantage of their power to obstruct the business of the House in a way which cannot be excused. And this being so, there is certainly no excuse for those who call themselves the Fourth Party from whom, no doubt, a great deal of obstruction has also been experienced. Upon Irish questions I do not blame the Irish members—because they have a perfect right to bring forward any subjects which they think would be of advantage to their own country. No doubt there have been a great many questions brought before us which have made reflecting minds think and ponder upon what the result must be with regard to the Ireland of the future; but I hope that the measures adopted, and the measures that will be adopted, and the disposition the Government have shown, will tend to the pacification of Ireland, and to bringing about in that country a better state of things than has ever existed within the memory of the present generation. ("Hear, hear," and cheers.) The next point I have to refer to is as to the policy of the Opposition. Well, they have no policy. (Laughter.) They seem to me to have completely collapsed and broken up. To use the expression of a celebrated

man, the front Opposition bench have been in a position of masterly inactivity. (Laughter.) They seem to abnegate altogether the duties of the Opposition. They keep themselves out of the House, and leave it to a small party, who call themselves the Fourth Party, to go there and try to obstruct the Government in every possible way. It appears that the country squires who sit behind the front Opposition bench are now taking lessons in the art of natural magic. You know that Lord Beaconsfield on one occasion spoke of the magic of patience. I think these gentlemen are undergoing teaching in the art, and I hope they will learn it, and that they will endure it for a long period of time, because, if they allow themselves to be led by the Fourth Party, the country will come to the conclusion that the longer the Tories are in Opposition and not in power the better it will be for all classes of the people. (Applause.) Then as to the Fourth Party, what shall I say about them? Well, they are a very small number, but small numbers have sometimes a great power to obstruct; and it seems that Lord Beaconsfield must have obtained his illustration from them when he spoke of the hare-brained chatter of irresponsible frivolity. (Laughter.) I am quite sure that if you read the speeches, or if you were to see the attitude of the gentlemen who occupy the front bench below the gangway in the House of Commons, you would come to the conclusion that that sentence represents the frame of mind in which they are, and the nature of the speeches which they deliver. ("Hear, hear," and laughter.) Now, I feel that I have spoken long enough, and I will close my remarks by referring to one or two notable topics in the Session which I hope is shortly to expire; and the first is the recall of Sir Bartle Frere. (Cheers.) Sir Bartle Frere has been recalled. There was a very strong feeling in the House in favour of his recall, because, in the first place, it was supposed that Sir Bartle Frere was responsible for the Zulu war, by which a great many lives were lost, and a large amount of money spent; while it was also supposed that the policy he advocated would have very soon led us into complications with other native tribes. It is said that he was left there in order that he might bring about a confederation of the different colonies which exist at the Cape; but he failed to do it, and there being no further use for his services out there, the Government exercised their discretion in recalling him from that country and replacing him by some one else, whose policy will not be so heroic as that which Sir Bartle Frere adopted. (Hear, hear.) The next thing I have to speak about is Mr. Gladstone's illness. Since I have been down here it has been remarked, in the neighbourhood of Southampton, that all this illness was a sham, and that Mr. Gladstone put it on for the purpose; that it was one of those things which he did in order to produce an effect and attract a large amount of sympathy towards him. That is an utter untruth. (Hear, hear.) His illness was a real illness, and if it had proved fatal, as it was feared at one time it might do, the nation would have had to mourn the loss of the greatest man who lives in England at the present time. (Applause.) We, therefore, ought to be thankful that a merciful Providence has spared so valuable a life; because although Mr. Gladstone has reached the age of threescore years and ten, I believe he is still as great a power for serving his country now as ever in the past; and with the ripe experience he enjoys, and the wonderful intellectual power which he possesses, there is yet in him, as anyone sitting in the House of Commons may see, the ability and capacity for the accomplishment of greater things than he has ever yet accomplished in connection with the British House of Commons. (Loud cheers.) Another thing I may refer to is the Afghan disaster. It is a terrible chapter of accidents we may call it—a chapter, however, of not mere accident, but a chapter which was written beforehand. Yes, Lord Lawrence, now gone to his rest, said distinctly what the result would be of interfering in Afghanistan, and nearly every word spoken and written by Lord Lawrence upon the subject has been fulfilled almost to the very letter. (Hear, hear.) And instead of, as had been supposed by the Tories, our having very little to pay for the war taking place, I shall be very much surprised if we get out of the business for less than twenty-five millions sterling. The funds expended, Lord Hartington said, including railway expenses, have reached over eighteen millions; we know that there are expenses going on at a very great rate; and we cannot tell how soon we may get rid of that legacy of wrong which was left us by the late Administration. (Hear, hear.) The last thing I shall allude to is the shameful Indian deficit. (Hear, hear.) Before the last election, the Tory papers were speaking in high glee of there being a surplus in India, notwithstanding the war. Well, Lord Hartington was very tender with the late Administration in his speech. He did not like to say much, because, being a thorough gentleman, he deals with everything in a very gentlemanly spirit; but very much stronger language than Lord Hartington used might have been applied to the late Indian Administration, to show that they are utterly incapable of controlling their accounts. Either they kept back purposely information which ought to have been afforded, or, if not, the late Government had sufficient evidence to arrive at the conclusion that the statements made by the Indian Government were incorrect. (Hear, hear.) I shall not trouble you further, but I felt that you had a right to expect from me a few remarks, though I fear that I have spoken at greater length than I ought to have done. ("No, no," and cheers.) I hope that we may meet again and again under such favourable auspices as we do to-day, and I trust I may have the opportunity of continuing to represent you. (Loud cheers.) I think I have been as frequently in my place as many other members who have carefully attended to their duties in the House, and taken part in as many divisions; and if my voice has not yet been heard much, it is because I thought it better to listen and learn for the first Session, and because I did not wish that any remarks of mine which might not be strictly pertinent to the subject and precisely in accordance with the forms of business of the House, should take up time and cause obstruction in any way to legislation. I am pleased to have had the honour of addressing you here to-day, and making these few observations; and all I can say is that I hope we may have a prosperous year, that Providence may favour us; because we have the prospect of a good harvest, and I have no doubt we shall be able to rejoice together in returning prosperity, not only with regard to the farming interests, but also in reference to the great commercial classes; and if, in addition to that, we feel we are under a just Government, who are trying their best to carry those laws which will be for the benefit of the people at large, we shall have reason to again meet here and rejoice in that providential care which, if we look at it at all times, will be the means of enabling us safely in any position of life. (Loud and continued cheering.)

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TO CORRESPONDENTS.

*. We have received a number of communications on various subjects—several in reference to the "Progress of Infidelity"—which, owing to restricted space, we are unable to use in our present number. Next week, when our limits will be more extended, we hope to do greater justice to our correspondents.

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THURSDAY, AUGUST 26, 1880.

MR. DILLON AND MR. FORSTER.

THE discussion raised on Monday evening by Mr. DILLON's request for an explanation of the vigorous language used concerning him by the Chief Secretary for Ireland may be regarded either as a study in the art of obstruction, or as an illustration of the perverting influence of the necessities of agitation upon men otherwise well inclined. It is in the latter light that we prefer to regard it. However curious it may be that any men should be found foolish enough to regard the prolongation of the Parliamentary Session as an adequate method for securing Hibernian independence of the Saxon, it is far more astounding that men, who may be presumed to value their own characters, should condescend to the transparent quibbling by which alone Mr. FORSTER's manly and temperate condemnation could be met. Mr. DILLON, it appears, does not mind being called a coward by an English Minister; though, for the matter of that, Mr. FORSTER never called him one. But he does object to the imputation of wickedness, because that might damage him with his constituents. It sets the character of Irishmen in a new light to be told that they have a greater aversion to wickedness than to cowardice. Ireland used, indeed, to be as prolific in saints as it is now in miraculous visions. But on this subject we imagine that the green isle followed the heathen example of Greece in regarding wickedness and cowardice as pretty much the same thing. Mr. DILLON, however, seems to have been more anxious to make a point against Mr. FORSTER than he was about his own reputation. It was convenient to make much of the aspersion of wickedness, because according to Mr. DILLON the only justification for it was that he "had encouraged the people to resist laws which were working the foulest injustice to Ireland." The phrase "to resist laws" is ambiguous. There are different ways of doing such a thing. The Anti-Corn Law League was by its very name a resistance to the Corn Laws, but it was a resistance conducted in a lawful manner. Mr. FORSTER himself has in his place in Parliament manfully striven to resist, by suspending, the laws which make wholesale evictions possible in a time of Irish distress. And all that men like Mr. DILLON have done is by their irrational violence to put arguments into the mouths of Mr. FORSTER's opponents, which the House of Lords has only been too ready to accept and to enforce.

Mr. FORSTER's speech in reply to the demand for an explanation was a model at once of courtesy, courage, and truthfulness. He adhered to every word which, in the discharge of a painful duty, he had uttered. He not only adhered to what he had said, but he repeated it with fresh force. At the same time he was careful to distinguish what he did actually say from the misrepresentations that had been made. "He had no reason to believe that the hon. member was a coward. But there were acts committed which were wicked and cowardly by men who were not cowards, and he considered a speech, such as that of the hon. member, to be one of these acts." He went word by word through the language to which he objected, and he showed that Mr. DILLON, while prudently keeping within the "fence" which English opinion throws "round freedom of public speech," and so securing his own safety, had used words such as his audience were sure to interpret in a sense more agreeable to their passions than to the law, and calculated to bring poor ignorant men into danger of life and limb. But Mr. DILLON had forgotten one part of his speech, of which Mr. FORSTER was most justly careful to remind him. He had prophesied that in the county of Mayo not only would the landlord get no rent from the numerous farms lying idle, but "if he put cattle on the land they would not prosper very much." This was spoken to an audience perfectly familiar with the practices by which cattle in such circumstances are prevented from "prospering," and those practices Mr. FORSTER described, at no small cost to his own feelings, and to those of the House generally. The cattle are "most barbarously hacked, the sinews being completely divided, and the animals being unable to stand on their hind legs." Now, what can be thought of a man who, knowing very well that it is by savage barbarities like these that cattle are prevented from "prospering" on the lands of unpopular landlords, deliberately uses words which his audience are sure to interpret as

a jocular approval of these enormities? It matters not what we think nor what we say. Men who can contemplate unmanly atrocities of this kind without unsparing protest; who can look on while the stupidity of the House of Lords is revenged by brutal cruelties on unoffending animals; who can even use language which they know will be accepted as recommending such deeds, are beyond all sense of argument or reproach or shame. They ought to have lived in a different age, when brutalities of political agitation were met by corresponding brutalities of legal penalty. Mr. PARNELL's attempt to explain away this allusion to the cattle did more honour to his sensitiveness than to his sense. There is one way in which he can vindicate his party—by vigorously denouncing such deeds when next he speaks in Ireland.

There was something really heroic in the conclusion of Mr. FORSTER's speech. It has been often said that against stupidity the gods themselves fight in vain. But the worst form of stupidity is that which is irritated by self-seeking vanity. Where the chosen representatives of a people flout all advances of human brotherhood, and strain all ingenuity to checkmate all friendly designs, it would not be surprising if the most determined philanthropist were to cry, "In heaven's name go your own way; eat the fruit of your own doings, and be filled with your own devices." But Mr. FORSTER, speaking for England, as he had a right to do, assured Mr. DILLON and his admirers that there were three things they were powerless to do. They could not break the resolve of the Government to keep peace and order; they could not force the Ministry to seek unnecessary powers; and, what is better than all, they could not tempt the Government for one moment to swerve from its resolve to destroy, by better laws, the conditions which alone make possible the pestilent activity of self-seeking political adventurers. Such a declaration as Mr. FORSTER's is an appeal which the intellect and heart of Ireland should not be slow to answer.

HARVEST PROSPECTS.

At this period of holiday excursions there are few sights more exhilarating than the yellow corn waving in the breeze, or golden sheaves glowing in the sunshine. To the railway traveller, whatever his destination, this is a joy in itself apart from his ultimate object—a new sensation, such as has not, in any fulness, come in upon him for some time. For the last two or three years the harvest, such as it has been, has been gathered by fits and starts, in the hurried intervals of fine weather. The whole of 1879 was one prolonged period of anxiety to the farmer, and August and September were only a shade less unsettled than the other months of that sunless year. Happily, a merciful Providence has this autumn ordered it otherwise. The copious showers and persistent floods of July are things of the past. They caused much and often irreparable damage to the growing crops, especially to the hay. But the injury was partial, and ceased at the most critical point. Many of our readers will remember the universal downpour of Saturday, August 7, which threatened a renewal of the agricultural disasters of last year. But from that time the skies have been propitious. When not basking in sunshine, we have since been rejoicing in a high temperature and dry weather suited to the season, and now the crops are everywhere being cut or gathered in under the most favourable conditions, with the prospect of a favourable, if not a bountiful harvest.

The rough estimates formed of the produce of our fields up to the present time furnish abundant reason for thankfulness, especially in view of the fact that the harvest is a month earlier than last year. Mr. JAMES CAIRD, the experienced agriculturist, predicts that, with a fortnight more of the present splendid weather, we may reckon upon a wheat crop of "probably from three to four million quarters, or nearly two months' consumption, better than the ruinous crop of last year." Local reports vary greatly. In some districts mildew and rust have seriously affected the wheat plant; in others it has yielded more than the estimate. Should the present fine weather be prolonged, there is reason to hope that the total produce of corn will not be much under a good average crop, while barley, oats, beans, and peas promise to be over an average. In all parts of the United Kingdom the potato has been unusually prolific, but unhappily the disease is very widespread—less in Ireland than in England—though the continuance of dry weather may check the disease. Owing to the long-continued rains, the first crop of hay was light and much damaged, but a good second crop is springing up. And all other root plants, with the exception of mangold, promise an abundant yield.

Relatively to the last few years, especially 1879, there is much reason for cheerful congratulation.

The *Mark Lane Express* enables us to make the following striking comparison:—

ABSTRACT OF GRAIN CROP RETURNS FOR 1880.					
1880.	Wheat.	Barley.	Oats.	Beans.	Peas.
Over Average ...	34	96	97	63	46
Average ...	185	202	187	126	124
Under Average ...	115	30	43	41	70

Advices ... 334 ... 328 ... 327 ... 230 ... 240

ABSTRACT OF GRAIN CROP RETURNS FOR 1879.					
1879.	Wheat.	Barley.	Oats.	Beans.	Peas.
Over Average ...	0	2	40	6	0
Average ...	4	51	191	50	18
Under Average ...	425	359	176	232	269

Advices ... 429 ... 412 ... 407 ... 288 ... 287

If to this comparative statement be added the fact that potatoes and turnips are greatly over the average, and that the second crop of hay promises to make good the deficiencies of the first, our agricultural contemporary cannot be far wrong in estimating that the total produce of 1880 will be largely in excess of the extremely meagre yield of 1879.

The comparison is still more striking when it is made to embrace a period of four years. Confining ourselves to wheat, the following is the result:—

PERCENTAGE RETURNS OF WHEAT HARVEST.				
1877.	1878.	1879.	1880.	
Over Average	34	24	1	10
Average	244	58	24	55
Under Average	714	19	75	35
	100	100	100	100

This comparison is only approximate—the returns for 1880 being fragmentary as compared with the three preceding years.

Taken at the best, the harvest of this year is not likely, as was at one time hoped, to recoup the cultivators of the soil for these continuous losses. But it will save them from the ruin which another failure of the crops would have entailed, and, perhaps, enable them to stand up against American competition. They may not have any claim to those large abatements of rent which landlords have, for the most part, freely conceded during the past year, but their condition will still be so trying as to make it imperative that the relations of the landowners and tenant farmers should be adjusted to the new order of things. The fair harvest of 1880 will not make less urgent the projected land reforms of 1881.

In Ireland this year the prospect of abundant crops can hardly be over-valued. Its political results will be far-reaching. Not only will a good harvest put an end to the severe distress which has afflicted the tillers of the soil in the western counties, but it will materially check, if not extinguish, Mr. PARNELL's anti-rent agitation. The best ally of the present Government, and their devoted Chief Secretary at Dublin, and the most formidable foe of Home Rule firebrands, will be continuous sunshine. With a return of prosperity, the occupation of fanatical Irish land agitators will be almost, if not quite, gone.

A reasonably good harvest may also be expected to give a decided impetus to reviving trade generally. It was the one element needed to give permanence to our returning prosperity. Last year the great importations of American grain, though adverse to the interests of our farmers, led to an increased demand across the Atlantic for British manufactures. Whatever may now be the wants of our American kinsmen in this direction, the demand for all kinds of goods at home is likely to be largely expanded. Better times are perhaps in store for our agricultural classes. With renewed activity in all branches of business, it is not probable that the United States will be able to supply grain at so cheap a rate as heretofore. Increased wages and higher freights will tell in favour of agricultural producers at home, who will now, according to the valuable report of Messrs. READ and PELL, have to adapt themselves to a competition with American shippers, and satisfy themselves with such profit on wheat as can be secured at a maximum price of 44s. a quarter. This is the agricultural problem of the future.

WHO ARE THE OBSTRUCTIVES?

Who are the guilty parties by whom the House of Commons has been deprived of a part of its holidays and compelled to sit on through an August which, as though to tantalise jaded members, has been peculiarly oppressive in town, and rich in all kinds of attractions in the country? Of course, the Tories would unanimously say that the fault is with the Ministers, who have been determined to push too many measures in a short Session; and who not content with a programme originally too ambitious, have occupied precious time with a Bill which had far better never have been introduced at all. So whines old Earl GREY—so complains the recipient of his communications, the fossilised Lord REDES-DALE—and so continually insinuates the *Times*,

although it has sense enough to see that the less fuss there is about the matter the better, and, therefore, advises that business should be despatched and Parliament prorogued as soon as possible. If Ministers have acted with such perversity it ought to be some cause for satisfaction to their censors that they themselves are the heaviest sufferers. The troubles of the peers will excite but little sympathy. Instead of regretting the delay of their holiday, it would rather be matter for thankfulness if some work were found for them to do, were it not that it is their tendency to show their fidelity to our glorious constitution in Church and State by fulfilling the penitential confession of the Prayer-book, and doing what they ought not to do, while they leave undone what they ought to do. But if ever men had a claim to a time of rest it is our over-worked and worried Ministers. Entering on the duties of their offices after a fierce and exciting conflict; called upon to deal with complicated questions of foreign policy in Europe, Africa, and Asia; required to meet and manage a new Parliament with a programme they had been forced to extemporise, they have had, in addition, to confront an Opposition more virulent and unscrupulous than has been seen in Parliament for many a day. No opportunity has been lost of annoying and damaging the Government, and no weapon has been too unworthy to be employed for the purpose. To bait Ministers has been the favourite amusement of a certain set of Tory bloods, and it has been quite as exciting, possibly almost as entertaining, as a game at polo or as pigeon shooting at Hurlingham. If the Ministers are so enamoured of the worry, the irritation, the vexation of soul through which they have been passing since May last, that they wish to increase their experience of it by prolonging the Session an hour beyond what they feel the interests of the country and their own duty demand, they must have an eccentric and exceptional taste. On most of them the effects of their anxiety and toil are only too visible. The PREMIER, as all the world knows, has succumbed; and it is very fortunate for the nation, and for the world at large, that he has not sustained more serious mischief. Sir CHARLES DILKE has been suffering, and several of his colleagues, if they have not been laid aside, too plainly need rest. They may be mistaken as to their duty, but certainly nothing less than a sense of duty could have nerved them for the work they have undertaken.

To renew here the discussion of the various parts of the Ministerial policy would be a work of supererogation. Our judgment has been often expressed, and it is not necessary here to enter into a fresh argument on the subject. All that we maintain now is that the Bills submitted to Parliament were neither so numerous nor so complicated as to forbid the full examination of them by the Legislature. The introduction of the Irish Land Compensation Bill did, no doubt, curtail the time available for the consideration of the other Ministerial measures, but that need not have prevented adequate discussion of the whole if Obstructive tactics had not been employed. But from the very opening of the Session, it was evident that some of the fiercer spirits on the Tory side were determined on making the present Session as unproductive and barren as the successive years of the late Administration had been. Their purpose was, of course, facilitated by the narrow limits within which the Session was necessarily confined; they were aided by the miserable tactics of some of the Home Rulers, who were ready to thwart the plans of the best friends of Ireland; and they were helped by the unhappy BRADLAUGH incident, which caused so much misunderstanding, confusion, and delay. So successful did they appear for a time that they were vain enough to indulge the hope that a miserable fraction of a minority might be able to baffle the strongest majority of our generation, and to dictate its own terms to Parliament. It was imperative on the Ministers to assert their power. Under ordinary conditions they might have bowed to the force of circumstances, and postponed measures which did not seem to be immediately pressing. But their capacity to lead Parliament had practically been challenged in the most insolent and offensive manner, and they were bound to vindicate themselves. There is always "a massacre of the innocents," and they might have been content to observe the precedent but for the necessity laid upon them to show that the Ministry, and not Mr. GORST or Lord RANDOLPH CHURCHILL, were at the head of affairs. They did not attempt to dictate to Parliament; they have simply prevented a little clique of political nobodies, who have got such positions as they have attained by sheer force of impudence, from riding roughshod over Government and Legislature, and treating the verdict of the constituencies as a nullity.

This is really the whole of the truth on the points about which Friday night was wasted. As Mr. GORST professes to expedite the course of business

by proposing all kinds of amendments, relevant and irrelevant, and by putting impertinent questions on all varieties of subject, so Mr. BALFOUR proved his concern at the want of time for proper deliberation on the Bills before the House by wasting one whole sitting on a motion which no Ministry could accept. But he had made a very false calculation if he supposed that the Marquis of HARTINGTON would be discomposed by so ill-judged an attack. His lordship has been leading the House with admirable tact and temper, and is so full of quiet, but telling, humour that he must have become a terror to the evildoers, who so continually trouble his peace. Never was he in finer form than on Friday night. By an elaborate calculation he proved that a few members had occupied nearly a fortnight of the brief time of the Session, and that on them, not on the Ministry, must rest the responsibility for the late period at which the various measures of the Government were being considered. The House thoroughly appreciated the clever satire, and its effect was not weakened by the feeble *tu quoque* of Sir STAFFORD NORTHCOLE. The speech of the leader of the Opposition was as great a mistake in policy as it was ineffective in its retort. Of course the leading members of the Government, when they sat on the other side of the House, did criticise—and criticise freely—legislation to which they were opposed. Had the members of the late Cabinet done the same in relation to the Government Bills, no one would have objected. The complaint is, that a few mere pretenders have wasted time by questions and speeches meant only to delay progress. Sir STAFFORD NORTHCOLE might well have declined to accept the responsibility for these troublemakers, who have certainly not cared to show any special deference to him. But he chose to throw his *agis* over them, and his apology, ineffective in every other respect, has identified the party of which he is the chief with the unruly conduct of its most turbulent members. Perhaps it was worth while to lose an evening, in order to have so convincing a proof that the Fourth Party is something more than a band of unlicensed raiders, and so striking an illustration of the tact and skill of Lord HARTINGTON.

The Afghan war is notoriously unpopular among the natives of Hindostan, especially those who serve, or are likely to serve, in the British army. Nor should we be surprised to hear that it is out of favour among British officers. In the various encounters that have taken place in that frontier state, the officers have been cut off in an unusually large proportion. Thus we read of a sortie from the garrison of Candahar, now besieged in some sort by AYOUB KHAN, in which out of a loss of 200 there were eight officers killed and five wounded. The sally—whatever may have been its object—is said to have been "successful," but it is a little surprising that the besieged cannot do more. Probably the Afghan general who occupies the road to Herat is far more intent upon watching the advance of General ROBERTS than in closely investing Candahar. That energetic officer, with his picked force of 10,000 men, has passed Ghuznee without hindrance, and was expected this day at Khat-i-Ghilzai, a fort held by a British garrison, and about a hundred miles from Candahar. Seeing that General PHAYEE, with his reinforcements at Chaman, has been unable to advance, there is little probability that AYOUB will remain to be caught between two fires, but much that, when General ROBERTS enters Candahar, the Afghan prince will be in full retreat upon Herat, where the British troops, at this season of the year, will hardly follow him. It is satisfactory to learn that the retirement of our Cabul army upon Jellalabad has been quietly effected, and that the new AMEER holds his ground in the capital without difficulty. If, as we hope, Candahar should be evacuated before the close of the year, ABDUR RAHMAN and AYOUB KHAN will be left to fight for the sovereignty of Afghanistan, or to divide the country between them.

The languor of the season has affected the relations between Turkey and the Great Powers. The time for the surrender of the Dulcigno district to Montenegro has expired. The Porte asks for some further delay, and one or two of the Cabinets seem disposed to grant it, though there is the faintest possible report of an early and combined naval demonstration off the coast. As for the Greek frontier question, that is also in a state of abeyance. To the Turkish despatch proposing direct negotiations with Greece, the Powers have replied that they cannot depart from their unanimous decision. But the strength of the Albanians in Thessaly and Epirus renders useless the proposed organisation of the Greek army—which has not, indeed, been placed on a war footing—and nothing is likely to be done till the return of King GEORGE from St. Petersburg to Athens. The Greeks, it is said with some sarcasm, "await outside help, talk of LEONIDAS, and do nothing." Probably, in spite of identical and Collective Notes, Christmas will find the Turks and

Albanians in secure possession of these frontier provinces, unless a new crisis should arise in Bulgaria.

The recent veiled warlike reference of M. GAMBETTA at Cherbourg to French traditions and the injustice of present territorial arrangements—which were not, however, countenanced by M. GREY and M. DE FREYCINET—have not passed unnoticed in Germany. The Emperor WILLIAM, on the anniversary of the battle of Gravelotte, the most sanguinary of the Franco-German war, emphasised his undying gratitude to all those “who gave up their lives for the glory of the Fatherland,” and the semi-official and less reticent *North German Gazette*, in allusion to the speech referred to, contrasts its tone with the remarks of his official colleagues, and says that M. GAMBETTA “has given a hard blow to confidence in the duration of peace,” though “Germany will not grow weary of proving by its national policy that it wishes to preserve peace, and abhors war.” No doubt M. GAMBETTA had a purpose in his warlike language at Cherbourg; but it has been indirectly repudiated both by the PRESIDENT and the PRIME MINISTER. The latter, in his address to the garrison at Montauban, was especially emphatic in his pacific expressions. The PRIME MINISTER seems for the present to have parted company from his former patron. Not only has he claimed for the Government entire responsibility for its foreign policy, while France “labours in silence for her restoration,” but he is disposed to abandon arbitrary measures relative to the non-authorized religious orders, contrary to the views of the *République Française*. It would seem as though M. GAMBETTA had made a false move, which enables the Government to show their independence, and that France, with her present prosperity and complicated material interests, is disposed to set greater value on the preservation of peace than on the recovery of lost provinces.

Events have remarkably vindicated the sagacity of the CZAR in his choice of Count LORIS MELIKOFF as virtual Dictator of Russia. This wise and able Armenian, though thwarted by jealousies within, and confronted by lawlessness without, has borne down all opposition. Officialism has ceased to obstruct, and Nihilism has gradually been vanquished by his firmness and clemency. In many cases his mingled courage, frankness, and magnanimity have disarmed conspiracy, and so greatly have domestic affairs altered for the better, that the Emperor ALEXANDER is able to arrange for his autumnal trip to Livadia. The CZAR has now put an end to the exceptional state of things created amid the terrors of last February. By a ukase issued a few days ago, the Supreme Executive Commission, and the absolute power entrusted to it, came to an end, and its president becomes Minister of the Interior; in which capacity Count MELIKOFF will have ample opportunity of continuing his humane and enlightened policy. No Russian enjoys so much public confidence as this sagacious statesman, who evidently desires to prepare his country for that larger measure of freedom which will be the best security against a return of terrorism. More formidable even than the Nihilism, which he has succeeded in skilfully repressing, has been the bureaucracy, whose corruption and cruelty has been one of the main causes of revolutionary agitation. Administrative reforms can now be initiated by the new Minister of the Interior, and these will probably, in due time, be followed by constitutional concessions.

The Parliamentary record of the week is very dreary. We hardly know which most to admire—the inflexible resolution of the Government in pressing forward their programme amid grievous discouragement, or the self-denying support given to them by a large phalanx of Liberals, who amid the heat of the weather, and under most depressing circumstances, sustain the hands of Lord HARTINGTON and his colleagues. Last week the Tory obstructives were hard at work; this week the task has been taken up by the ruthless and ungrateful Irish, under circumstances sufficiently described by our Parliamentary correspondent. The action of the former did not prevent the Ground Game Bill from passing through Committee, after four nights had been spent in discussing its clauses. The measure was, after further debate, reported yesterday, and we may expect that it will pass its final stage tomorrow without serious division; “the farmers’ friends” not being likely to appear openly as their enemies. Earl GREY, with his customary fractiousness, recommends the Lords to throw out the Bill. But the small knot of peers, with Lord REDESDALE at their head, who remain in town to represent the Upper Chamber, will think twice before they accept so grave a responsibility. The Employers’ Liability Bill has already been read a second time by their lordships, and is likely to pass. We have referred above to the able leadership of the Marquis of HARTINGTON in the House of Commons. No speech during the present Session has been more happy and effective than that in which, on Friday night, his lordship “crumpled up” the Fourth Party, and by his opportune statistics exposed their professions of patriotism.

We have already referred to the wasted evening of Monday to suit the objects of the Parnellites. On Tuesday, also, they frittered away the time of the House of Commons, but elicited a further important declaration from the CHIEF SECRETARY. Mr. FORSTER stated that, if the Government were compelled to call for a coercion measure, and if at the same time the outrages rendering such an act necessary were the result of harsh action by the landlords, he should accompany the demand for coercion with a demand for a Bill protecting the tenant; adding the emphatic statement that “he would not mind taking to the Irish Office any gentleman on the other side—he did not care what might be his prejudice—and he felt quite certain he could convince him that there were things happening in certain counties which no person could for a moment defend.” Notwithstanding the tokens of sympathy with the wrongs of Irish tenants shown by Lord HARTINGTON as well as by Mr. FORSTER, the Irish members persisted in wasting the sitting till past midnight. We suppose the Irish Constabulary votes will occupy this evening and, perhaps, to-morrow evening—Mr. PARNELL being bent on resisting them to the utmost. How far these serious delays will affect the fortunes of the Burials Bill is matter for conjecture, but we are quite sure Mr. OSBORNE MORGAN would abandon it with great reluctance.

Meanwhile the head of the Government is obliged perforce to run away from responsibilities he would fain share. Mr. GLADSTONE’S rest in the country so far revived him that he was able on Saturday to attend a Cabinet Council. By this time he is, we hope, on board the steamer which Mr. DONALD CURRIE has placed at the disposal of the right hon. gentleman and his family. Whether the PRIME MINISTER will cruise along the coast and thus keep himself informed of the progress of political events, or take a short voyage to Madeira or elsewhere, we trust wherever he goes his privacy will be respected, and that the sea breezes, coupled with favourable news from Downing-street, will combine to restore his vigour, and that prolonged rest may entirely renew the energies of the great and indispensable leader of the Liberal party.

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, WEDNESDAY MORNING.

As the days pass, and September draws near at hand to find the House still in Session, a fuller capacity for wasting time is developed below the gangway on the opposite side. On Friday a deliberate endeavour of this kind was made after a fashion not altogether devoid of a certain sort of humour. Everyone, with whatever slight acquaintance with Parliamentary affairs, knows to whom is chiefly due the delay in the progress of public business. Formerly it was the Irish members. During the existence of the present Parliament obstruction has been practised with great success and youthful energy by the trio who have come to be known as the “Fourth Party.” It would be doing them an injustice to say that they have, since the new House, omitted a single opportunity of delaying business. As good Conservatives they had purposes in view both general and particular. It was not a pleasant thing for them to find a Liberal Government assuming power and seriously setting itself about the business of the nation. To have in close comparison the Session of 1879, with the brief Session of 1880, as sketched even in the Queen’s Speech, would not be a gratifying thing for Conservatives. Apart from these general considerations there were particular Bills calculated to arouse the bitterest animosity among the followers of Lord Beaconsfield. There was the Burials Bill, the Hares and Rabbits Bill, and the Employers’ Liability Bill—all measures dealing with particular grievances affecting large sections of the population. If only certain days and weeks might be put off it was calculated, with much certainty, that when the 12th of August came near the Session would be shut up like a telescope that has done its duty, and these measures would be abandoned for the simple, but sufficient, reason that there was no time to pass them.

How the Fourth Party and the Conservatives generally have reckoned without their host everybody knows. Being outflanked and beaten by the stern resolution of the Government to do its duty in grouse season and out of grouse season, the Fourth Party beat about for some fresh excuse for talking. With characteristic audacity they seized upon the dilemma they had themselves created, and calmly asked the Government to state how it was that the House of Commons was detained at Westminster, in the last week of August, engaged upon passing important measures! They received an answer of unexpected smartness, and Lord Hartington, who has a great capacity for endurance, found that this impudence had carried him beyond its limits. He accordingly turned upon hon. gentlemen below the gangway opposite, and since they asked how Parliament came to be sitting at that date, he told them. It was simply because members in that part of the House had insisted on making continuous speeches. Six of them had contributed 470 speeches, which, taken at an average of ten minutes each, amounted to sixty-eight hours, which was equal to

one fortnight of the available time the new Parliament had had at its disposal for carrying on the work of the nation. Amid cheers and laughter Lord Hartington went on to demonstrate that, if the remaining 642 members had thought it their duty to imitate the activity of the Fourth Party and their Irish allies, the Session would necessarily have been extended over four years. On taking a Session at its full run of six months, eight years would have been necessary to do the work of an average Session. This is the completest and happiest Parliamentary retort on record, and has had the effect of practically silencing the Fourth Party for two whole nights. At an early hour this morning there were indications of recovery on the part of Mr. Gorst, and we may hear more of this interesting clique in the course of the week. But let it be thankfully recorded that for two nights they have remained in complete silence and seclusion.

It somewhat diminishes the satisfaction of this reflection to have to admit that the interval has been occupied by the Irish wing of the army of Obstructionists; and that there is some doubt whether Lord Randolph Churchill, and the two English members who form his “party,” would not have been regarded as interlopers. Monday night was long ago set apart for the discussion of the Irish Estimates. These had been put off from time to time, as human nature is strongly prone to put off the evil day. There were rumours, fully justified by the events, of prodigious speech-making from the Parnellites. It being the object of the Government to get their work done as rapidly as possible, they determined to do what they might, leaving the Irish Estimates to the last. By Monday it had become imperative to take votes. The Irish Treasury was almost empty, and, unless money were forthcoming, salaries must go unpaid. Accordingly, on Monday night, the Irish Secretary brought down his papers and Estimates, prepared to do battle for the votes. The Chairman of Committee dined early, and was in attendance, darning daylight with white necktie and evening dress. There is a rule that on Monday no amendments may be moved to the motion to go into Committee of Supply. The consequence is that, on ordinary occasions, the House forthwith goes into committee, and Monday night is the red-letter day of the Treasury. Hence Mr. Forster’s cheerful aspect, as he took his seat on the Treasury Bench, with his Estimates under his arm, and hence Dr. Playfair’s every preparation for taking the chair.

As often happens in the House of Commons, the Government propose, but the Irish Members dispose. The questions were not half through before a motion for adjournment was made, and the House found itself involved in a controversy on the relative killing powers of buckshot and bullets. This did not proceed so long as it might have done had any member more popular with the Parnellites than Mr. Mitchell Henry moved the adjournment. Moreover, the Parnellites knew they had a pleasant surprise in store for the Chief Secretary and the House. This was forthcoming as soon as questions were over, and from a remote seat below the gangway rose a young man—tall, slim, black-haired, pale-faced, and sullen-looking. This was Mr. John Dillon, the hero of the rowdy speech at Kildare, whom Sir Walter Barttelot’s ill-advised question had lifted from obscurity, and who had been promoted to the first place in the affections of the Irish mob by the ill-advised warmth of Mr. Forster’s denunciation. Mr. Dillon wanted a withdrawal and an apology from the Chief Secretary on account of his declaration that this particular speech was “wicked and cowardly.” Mr. Forster replied in a speech that made the best of an unfortunate business. Since he had been challenged on the appropriateness of the adjectives he justified their accuracy—by no means a difficult thing to do—and declined to withdraw them. The speech was at once firm and conciliatory, though it left unremoved the general impression of regret that Mr. Forster should have been led into a fulmination against the objectionable and altogether useless phrases.

In the case of an English, Scotch, or Welsh member, the matter would have ended here; or at the most some intermediary would have stepped forward and said some closing words. But it was not to be expected that the Irish members would let slip so fine an opportunity unexpectedly provided them of obstructing business. There was presently disclosed an unmistakable conspiracy of speeches. Member after member rose from the ranks of those who follow Mr. Parnell. It was impossible for them to say anything new or anything useful. But these were not considerations that moved them. They desired to make a demonstration in force against the Chief Secretary, to worry him with iterated denunciation, and to show how obstruction might be practised without openly violating the rules of the House. It was a dreary procession of verbosity. Members were called up in accordance with a prepared list. They talked away till they were tired, the House already being long past that stage, and then sat down when the next man on the rota rose, and said over again the same things with varying measure of skill. It was not an easy thing for any but bountifully-gifted speakers like the Irish to conduct a debate on these terms. Ministerialists and Conservatives, perceiving the intent, declined to further it by contributing any speeches to their own. Thus the Irish members had no one to answer, and could only go on through the livelong night flogging a dead horse. About one o’clock in the morning committee was reached, and a few votes were taken before progress was reported.

On Tuesday the same weary procession was gone through, with some slight variation of form. The Irish Estimates were again the first order of the day; but now the Government were at the disadvantage that it was open to members to move amendments. There appeared on the paper nearly a score, rendering it hopeless to think of getting into committee if all were discussed. Only three members had the audacity or the cruelty to insist upon their privilege. One was Mr. O’Donnell,

who having severed himself from the Parnellites, was punished by finding no seconder, and so his amendment was not put. The second was Mr. Ashmead-Bartlett, who at length found an opportunity for lifting up a very thin voice on behalf of the gentle Turk. The third was Mr. Parnell, who had an amendment, which raised the whole question of Home Rule. This last, of course, sufficed for the night. We had all over again the dreary talk of the night before, and again it was one in the morning before the House got into Committee of Supply. No sooner was a vote taken than Mr. Finigan moved to report progress. This drew from Lord Hartington a spirited reply, which plainly indicated strong measures in view of desperate circumstances. It had the effect of bringing about a compromise, and two or three votes being taken the House adjourned.

THE BURIALS BILL.

THE *Church Times* says: "The great event of the week has been the second reading of the Burials Bill, the opposition to which has, we regret to say, collapsed. The Opposition only mustered 79 votes to confront the 253 supporters of the Bill; and not only was there a wholesale staying away on the part of Conservatives, but no fewer than sixteen of them voted with Mr. Osborne Morgan. In point of fact, one side is just as bad as the other. The fact is, Herod and Pontius Pilate generally do contrive to be reconciled when the Church is to be sacrificed to the convenience of secular politics; and it is edifying to note the effusion with which each compliments the other on the ability, the moderation, the calmness of his tone. . . . However, we don't much care—the Church has suffered worse affronts and survived them. . . . A nuisance it will assuredly be, if, while the Churchpeople are observing the Three Hours, one of Captain Booth's 'captains' is to come and rave."

John Bull says: "Conservative members go off to the moors in the self-pleasing expectation that the clergy will 'loyally' carry out an Act of flagrant disloyalty to the principles alike of the Church and the Establishment. . . . The clergy and churchwardens will undoubtedly decline the responsibility of keeping the peace. If they are wise they will wash their hands of the thing altogether. They cannot prevent the legalised trespassers from turning the abode of the dead into a scene of sectarian demonstration; but they may keep themselves from any act or part in the desecration. The 'notice' may be delivered to the sexton, who will dig or not dig the grave as he likes; he is under no obligation, and the incumbent need not interfere. It would be better to enter into no discussion of the day or hour; let the trespass take its own course; if it comes into collision with any Church service, the Church must stand aside till its masters are served. The incumbent will get nothing but odium, and probably defeat, by raising any question. He will further consult his own dignity by repudiating the fees the Bill authorises him to take, but obliges no one to pay. It is very questionable if he could recover them when he performs no duty, and his consent is no longer required. Neither would it be wise to dispute the use of the bell or of the church itself. To refuse either would be represented as a disrespect to the dead, and the persistent silence of the Bill, when it would be so easy to make the exception, is ominous of the decision that might be arrived at in a Court of law. The incumbent would assume a responsibility in either granting or refusing which might involve him in litigation, and perhaps end in defeat. The Bill is so sweeping and general in its language that we entertain strong doubts whether it leaves any 'freehold' in the incumbent at all. The safer course is to maintain a dignified neutrality, and assert a corresponding liberty for himself. The tyrannical requisition to register the new ceremonies in the Church Register ought by no means to be obeyed. . . . We never cared for the Convocation clauses in this Bill because we saw a larger freedom in the horizon. When this Bill has become law, we believe it will be impossible to proceed with success against a clergyman for not officiating at any funeral whatever. If he does officiate he must use the prescribed service, but he will be under no obligation to officiate at all. Consequently he will be free both to put his own interpretation on the rubric prohibiting its use over the unbaptized, the excommunicate, and the suicide, and further to give and withhold his ministrations at his own discretion. The result may be more 'loyalty' to the Church than some of our legislators are prepared for."

The *Guardian* says:—"Two points were made satisfactorily clear. The first is that the Government intends to pass the measure; and the feebleness of the opposition made shows that they will have no difficulty in doing so, if Parliament sits to the unexampled date now proposed. This, as our readers well know, we believe to be for the best. The postponement, which could only be for a short time, would be not unlikely to expunge from the measure ultimately passed, the redeeming features of the present Bill, and to exaggerate all which are most painful to Churchmen. We cannot but think that this opinion will be held by many who are opposed in principle to the measure itself. We have already reason to know that the contrary view has begun to commend itself to the most determined enemies of the Church. The other and more important point is that the Government still stand to their original Bill as a whole. We gather, as we indeed expected, that they are bent on restoring those important portions of it which were struck out, or substantially altered, by the amendments carried in the House of Lords. But on the two points most questioned—the restriction of services to those which are avowedly 'Christian,' and 'the relief'—such as it is—'of the clergy' by the embodiment in the Bill of the recommendations of the Convocations, the signs of opposition were very slight. Even Mr. Bright, whose speech was comparatively moderate and conciliatory, is prepared to accept the Bill as it was originally proposed by Lord Selborne. This, as our readers will readily surmise, is a policy which we are glad to see maintained, not only for its own sake, but for its significance as to the true character and bearing of the Bill on the constantly mooted question of Disestablishment. The Bill was carried in the Upper House by the votes of those who, whether rightly or wrongly in theory, accepted it as one which remedied a supposed grievance of Nonconformists, but did not trench upon the property or the Establishment of the Church. It was prophesied by the opponents of the Bill that 'in another place' its whole bearing would be altered, so as to bring it into harmony with the tenets of the Liberation Society. This prophecy has proved altogether

erroneous in the debate on the second reading; and if the Government is firm, any attempts to do this by detailed amendments in Committee will easily be foiled."

The *Church Review* says: "If the country finally wills to confiscate a section of Church property, the change involved is so great, sudden, and unjust to the present occupants of livings, that the provisions of the Bill must take the fashion of the day, and be made permissive and gradual. Life interests must be reserved and protected. The condition of the tenure under which all incumbents have entered on their preferments must be respected, and if the bishops have true regard for the clergy and Churchmen of their dioceses they will see that those modifications in the measure are secured, should the measure really in any shape pass into law. A sweeping and sudden revolution such as the Burials Bill involves will never be endured in its present shape if promptly applied and enforced, and the bishops must know by this time that in the larger number of parishes within their respective sees the incumbents are determined to resist the measure come what may, and that they will be supported thoroughly by Churchmen to the bitter end. Let them, as well as the members of the Administration, consider in what condition things will be when, through the prosecution of the clergy for misdemeanour, as provided for by this unwise, unjust, and monstrous measure, as each assize comes round, the calendar will be invariably swollen by the addition of hundreds of names of clergymen, though peaceful and obedient by habit as well as by nature, to be tried by local juries, on indictments difficult from the very nature of the case of any satisfactory and substantial proof. Add to these the prosecutions for irregular and disorderly services—of which there must be plenty at starting, if any venture to start—then the traversing of alleged facts which must ensue, all these proceedings making confusion more confounded, till it becomes practically impossible for the judges to conduct the ordinary business of the country, or the sheriffs to find prison accommodation for this new and numerous class of delinquents. At all these things we have to look if the Cabinet unwisely proceeds further with the Bill. We still say, though now read a second time in the House of Commons by an unprecedented majority, that the Bill will not and cannot pass. . . . Hurried through the House of Commons on the second reading, the committee postponed; the third reading is in *nubibus*. Why is this? Up to the present stage it has advanced amidst evidence of profound irritation and of determined defiance on the part of the Church refusing to submit patiently to barefaced robbery; and the Administration know they dare not force it into the Statute-book. To attempt to do so would be but to increase the irritation which this Bill has excited throughout the country. At the supreme moment, should it by any possibility appear again in the Lords, we ask—Will the bishops miss their opportunity?"

CLERICAL OPINIONS.

Rev. H. LLOYD RUSSELL, vicar of the Church of the Annunciation, Chislehurst, writes:—"We are on the eve of a grave act of spoliation. . . . If we remain silent, one of two inferences must be drawn, either that we acquiesce in the dishonour done to our churchyards, or that we are too weak or too divided to make a bold stand. Surely neither of these inferences would be correct, and we must show that they are not correct. But how? By a great meeting! By a great meeting of Churchmen of all shades of religious opinion, agreeing if in nothing else, at least in this, the noble declaration of Naboth, 'I will not give thee the inheritance of my fathers.' . . . Is there no one to lead us? Is there no one who will take the initiative and put themselves in communication with our leaders, and convene a monster meeting to oppose this unjust measure?"

Rev. P. C. ELLIS, rector of Llanfairfechan, writes:—"The clergy are aware that we have hitherto buried all bodies brought to our consecrated grounds for burial, three classes of persons excepted, the unbaptized, suicides, and those excommunicated, on the principle that all are by baptism made members of the Church of Christ, and as such (if not formally cut off) entitled to worship together in the parish church, and to be buried together in ground consecrated to be the resting-place of the dead in Christ. The Lord Chancellor's Bill violates this principle, and proposes to compel the clergy to admit Dissenters to be buried in our consecrated graveyards as Dissenters, no longer as members of Christ not formally cut off. . . . The fees, whatever they may be, are not worth five years' purchase. Is anyone so weak as to believe that Dissenters, once admitted into our burial-places on the alleged plea that they are national property and themselves the majority of the nation, will continue to pay fees to the clergy, whose only duty it will be to determine where each grave shall be and to enter the burial in the register-book of the parish, when they will themselves have a legal right equally with Church people to the use of our consecrated ground, and an equal right, on the principle conceded in this Bill, to the use of our Churches also? . . . We may refuse to register Nonconformist burials. Is any clergyman, let me ask, prepared to register a burial at which a woman performed a service, when the Church does not recognise the public ministrations of women? In the next place, it will still rest with the clergy to determine where each body shall be buried. Can we not agree upon some uniform action in reference to this matter? Lastly, as Parliament is about to annul the principle upon which the Church has hitherto been able to bury all bodies brought to her for burial, by dividing the nation into Conformists and Nonconformists, we may refuse to bury all Nonconformists, on the ground that to do so would involve a violation of the principle on which we have hitherto acted, a principle included in the relation of the Church to the State, and not formally repudiated."

Rev. F. C. HINGESTON-RANDOLPH, rector of Ringmore with Okenbury, who enjoys an net income of £413, and house, for ministering to a population numbering 237, thus writes in a published letter addressed to the Archbishop of Canterbury:—"The Bill will pass, no doubt! So the Commons 'might' can trample down 'right,' and it will trample it down. The Lords might save us yet, if they would; they have fought bravely for the 'earth earthy' of the earthly landlord, and have won the day; they will fight for his 'Hares and Rabbits,' but we are told that they are not prepared so to fight for the lands of the Heavenly Landlord. . . . Nothing remains for us (I fear) but to ask what we are to do when all is over—when the rangers of the 'Salvation Army' are bringing in their 'Hallelujah Fiddles,' and under the shadow of the Church of the 'one Baptism,' the awful heresies of the people called 'Baptists' are being proclaimed in our very teeth, with brazen face, and mocking gesture, and tone of triumph. . . . Our

churchyards will be desecrated and defiled under the tramp of these people; and of the ground which, in better days, was blessed by God's priests, and declared holiness unto Him, it shall be said, 'Cursed is the ground for their sake!' And desecrated ground should look like desecrated ground! I found my churchyard here, twenty years ago, a pathless wilderness, full of briars and weeds and nettles; it is like a garden now; it will soon be a wilderness again if my hand and my care are withdrawn. Shall I let it go? I must do so, unless the curse of the impending desecration can be removed, and removed it must be, for I cannot abandon the graves of my faithful dead, who were dear to me in life, and are dear to me still, whose death beds I watched and guarded, and whom I laid by this 'our office and ministry,' in the holy ground, for their long rest. I have heard it said that if this Bill passes, Convocation will be asked to provide a form to enable the clergy to consecrate each separate grave. It will, probably, be done, for the clergy will demand it of their Synod with all but unanimous voice. But we cannot be kept waiting for that which we may need at once; and, fortunately, the ancient office books provide the necessary prayers ready for our use. When 150 sects are at liberty to 'go on' for as long as they please in the churchyards which belong to us, and which are to be taken from us only by force, it will be difficult to make us understand that we alone are to be tied and bandaged by the State, under cover of an 'Act' of Uniformity, which, so far as it affects our churchyards, must be held to be repealed, so soon as this later 'Act' shall have banished from every one of them all pretence to 'Uniformity' for ever! And it will be our bounden duty to instruct our people carefully as to the necessity and significance of the words of benediction and reconciliation which we shall use over the graves of the faithful departed; to teach them, in our ordinary sermons, more plainly than we have ever done before, and especially after each fresh act of desecration, what 'the Holy Catholic Church' of their creeds is, and what the innumerable schisms which surround them are, and, while 'speaking the truth in love,' to warn every man—I am going to quote the same passage, so I cannot be accused of lack of 'love'—that they be not 'tossed to and fro and carried about with every wind of doctrine,' by the 'sleight' of these men, and by 'their cunning craftiness whereby they lie in wait to deceive.'"

Rev. C. W. STUBBS, vicar of Granborough, Bucks, writing to the *Bucks Advertiser*, admits that the existing relations of Church and State are most anomalous. "The anomaly," he proceeds, "can only be removed in one of two ways. Either by Parliament returning to the original principle of comprehension, and by a series of legislative measures undertaking such a radical reform of the Establishment as shall bring the ecclesiastical on a level with the civil organisation of the country, or by Disestablishment. I welcome the Burials Bill, because it appears to me to approach the solution of this difficulty in the former of these directions. It may seem somewhat Utopian to look forward to a time when our Dissenting brethren may cease to be any longer what Dean Stanley once happily called them, 'non-conforming members of the Church of England.' I cannot help it. The world would be but a dull place without Utopias. And such a Utopia of brotherhood is at least pleasanter to think about than the matter-of-fact world, in which it is possible for a minister of Christ to talk of the burial in the churchyard of a Christian Nonconformist with Christian rites by a Christian minister as 'a desecration of God's acre and a dishonouring of God's name.'"

The Bishop of LINCOLN, presiding at a luncheon on the occasion of the restoration of the parish church at Blankney, made this reference:—"Of this I am quite sure, that a measure so unnecessary, so unreasonable, and so unrighteous as the Burials Bill would never have had the degree of success it has if there had been the union that might have been expected between the clergy and laity of the Church. Scotland does not want the Bill, Ireland does not want the Bill. Scotland and Ireland are expressly exempt from the Bill, and Scotch and Irish members of Parliament have no right to say a word about it. Our great towns do not want it; they are provided with cemeteries. The only persons who have really a right to be heard upon the Bill are the clergy and laity of an agricultural diocese like this, which it most intimately concerns and will most seriously injure. Our clergy hate the Bill. I have just received an address from more than 600 of them against the Bill. The laity of the Church do not like it; indeed, I am told in some rural dioceses the laity hate the Bill as much as the clergy do. I doubt very much whether even Dissenting ministers are in love with the Bill. And why? Because those ministers have no official status in it. They are nowhere. According to the Bill, they have no place as such. Any man, any woman, a member of the 'Peculiar people,' as they are called, or of the 'Salvation Army,' as it is termed, or a female follower of Johanna Southcote, might officiate at a funeral in our churchyards. Our respectable Dissenting brethren do not wish for the Bill. I have not heard of a single petition from them in this diocese in its favour. Yesterday, at Marston, where I was reopening a restored church, the principal proprietor in the parish said to me, 'My lord, I wish you would come and consecrate an addition to our churchyard.' 'No,' I replied, 'excuse me, I cannot now. If the Burials Bill passes, consecration would be a mockery—a nullity.' 'Oh, but,' he rejoined, 'the churchyard is quite full, and there is no room for burials in it; and the parishioners, who are mostly Dissenters, do not like their friends to be buried in the new part because it is not consecrated.' What I say, therefore, is this—That if the bishops, clergy, and laity were united in placing clearly and boldly such things as these before the English people, who are generous and just, and have strong, clear common sense, we should not hear any more of the Burials Bill. It is true that some would still clamour for it, but they have no right to be heard; they have no concern with it—at least, none compared with the concern that we in these English agricultural dioceses have; and they clamour for it, I believe, not because they care for it a bit for its own sake, but because they wish to use this Bill as a powerful lever for tearing up by the roots the Church of England as a national religious establishment." Commenting upon this deliverance, the *Bradford Observer* remarks: "The real truth of the matter is that the Bishop of Lincoln does not want the Bill, and in the bitterness of his heart he tries to force himself into the belief, in spite of facts being against him, that he has the country on his side."

G. M. S. thus writes in the *Church Times*—(Are we wrong in assuming these to be the initials of the Rev. G. M. Squibb, the High Church scribe in charge of *Totteridge*, under the Hon. W. W. C. Talbot, who, as rector of Bishop's

Hatfield with Totteridge, receives, among other items, £1,901 tithe-rent charge for the spiritual care of 4,434 persons?—"When the Rates Abolition Bill was passed, I declined to have anything to do with the miserable juggle of a Voluntary Rate. The offertory was introduced, and produced much more than the old Church-rate. The churchwardens and myself successfully resisted an attempt of the vestry, mainly Dissenters, to interfere with its disposal or the accounts. Out of this fund the churchyard has been kept in better order than ever before, and adorned with choice beds of lovely flowers, which are never injured, though thousands of people, especially on Bank Holidays, visit the little churchyard. But so soon as the old sexton died we appointed a sexton of our own, informing the vestry that, if they wished, they were quite at liberty to appoint a sexton, as before, by election, only they would have to pay him by money raised by themselves. Our own Church sexton we have paid from the offertory. We have now given notice to the sexton that, as soon as the Bill is passed, not another farthing will be paid from the offertory towards sexton or churchyard. The feelings of our best givers are too much outraged for minister or churchwardens to use the funds contributed by Churchmen in keeping up a State burial-ground for all religions and none. At the same time we shall appoint our present good sexton a vergar with charge of the church, so long as the Archbishop of Canterbury and his allies permit us Churchmen to retain it. Our little churchyard, now so beautiful, will present a sad spectacle with fences broken, graves desecrated, monuments injured by straying cattle. Many parishes in which the offertory is the sole fund for Church expenses will, I am sure, act as we have acted. Churchmen will be deeply grieved to do so. But it will be the best course for the Church's interest in the long run." He concludes by triumphantly asking, as though Parliament could not surmount such a trumpery difficulty, "How will you pay the sexton's wages? From the pockets of the Churchmen? Not if we know it!"—a reply, by the way, somewhat redolent of the slang of the music halls.

CONSECRATED OR UNCONSECRATED.—At the Lambeth Police-court, on Wednesday, at the conclusion of the ordinary charges, the Rev. Haskett Smith, vicar of Annick, Lincolnshire, came before Mr. Saunders to mention a matter which he considered was of public importance. He said that a short time back a young woman, a member of the Church of England, whose parents resided in the district over which that Court had jurisdiction, died, and her friends made arrangements with an undertaker to carry out the funeral according to the rites of the Church, and a certain sum was agreed to be paid. Upon the arrival of the parties at the cemetery, and after the service had been read, the friends discovered that they were in the Dissenting chapel. They complained to the undertaker, who said it did not matter, the Church of England service having been read. The body was then taken to a grave and buried, and some short time afterwards the friends ascertained that it was in unconsecrated ground. They were much annoyed at this proceeding, and wished to know what steps they could take in the matter. He wished also to point out that the fees payable were much less with regard to unconsecrated ground, and in many instances, no doubt, parties, from an ignorance of the form of service, might be deceived, and go away fully impressed with the idea that the burial had been conducted according to the forms of the Church of England. Mr. Saunders asked in what way he could interfere. Applicant said he thought it might be a matter of fraud so far as the undertaker was concerned. Mr. Saunders said he could not go so far as that, but no doubt it was very unsatisfactory, so far as the friends were concerned. He did not see how he could interfere. Applicant said perhaps by publicity some good would be done. Mr. Saunders said doubtless that would be the case. It was a matter of public importance, and should be looked into. Applicant wished to know if the body could not be exhumed and buried in the consecrated ground of the cemetery. Mr. Saunders said to have that carried out the applicant would have to apply to the Home Secretary. He also suggested that the matter should be laid before the bishop of the diocese. The rev. gentleman thanked his worship, and left the court.

A CLERICAL THREAT.—We (*Church Times*) are informed that it is intended that the following declaration shall be put forth for signature by the beneficed clergy in the event of the Burials Bill becoming law in the form in which it was introduced into Parliament:—"BURIALS BILL. PROPOSED DECLARATION. In the Name of God. Amen. Whereas, by the law of the Church, the Burial Office of the Book of Common Prayer is not to be said at the interment of the excommunicate; and whereas, by reason of the abeyance of godly discipline, heretics, schismatics, notorious evil livers, and other ungodly men have for many generations escaped formal sentence of excommunication; and whereas the parochial clergy are liable to severe penalties should they refuse to use at the interment of such persons, an office manifestly intended for the burial of those only who were in their lifetime within the communion of the Church; and whereas by recent legislation the control of her churchyards and consecrated cemeteries has been taken from the Church by the civil power, so that the bodies of the dead may be buried in them by laymen or laywomen of any or of no religion, with such forms as may be desired, or with no forms whatever; Now we, the undersigned, beneficed priests of the Church of England, do hereby declare,—That we shall not henceforth feel bound to use an office which the Church forbids us to say over the bodies of the excommunicate, at the burial of such as in their lifetime were members of schismatical societies, or otherwise plainly without the communion of the Church Catholic; although, by reason of the abeyance of godly discipline, formal sentence of excommunication had not been pronounced upon them. And whereas the secular Legislature has authorised the use of a burial office which has not been formally approved by the Church of England; we do farther declare that we will not use that office unless such formal approval be given."

BURIAL FEES AT SHEFFIELD.—The question of the large amount charged in some of the Sheffield parishes for interments has of late given cause for considerable talk in the town, and in several instances the clergy have been refused the amount demanded, very much lower sums being tendered. Yesterday a deputation, consisting of members of an association formed to conserve the interests of the public in the matter, waited upon the Archbishop of York for the purpose of laying the grievance before him. His Grace said that the question of burial fees was surrounded with difficulty, but promised to give it his serious consideration, and to communicate to the deputation the result.—*Bradford Observer*.

ECCLESIASTICAL MISCELLANY.

ECCLESIASTICAL GRANTS IN CEYLON.—The Colombo *Diasan Gazette* says: "It seems now to be generally understood that, in spite of noisy agitation and lengthy petitions, the question of ecclesiastical grants in Ceylon will not be considered by Parliament apart from the question of such grants in India. In time it is, we suppose, certain these grants will be withdrawn, but those alarmists among professing Churchmen who say that the Church in Ceylon will then soon die out, or, as a Government official some years ago put it—that 'religion will go to the dogs,' really pass sentence on their creed as worthless, and labour to prove how powerless is the faith they profess to hold, since they believe it has not generated sufficient enthusiasm and generosity in its adherents to keep it alive. If the Church is not true to its high mission, no amount of State aid will sustain its life; while if it faithfully proclaims the truth and rightly and duly administers the sacraments and exercises right discipline, no amount of persecution can crush it." Upon this the *Ceylon Observer* remarks: "We find ourselves in the strange, but agreeable position of saying *Hear, hear*, most emphatically to these sentiments; the highly paid public officers who are said to be grumbling at the prospect of Disestablishment ought to be ashamed of themselves; they plainly value their money, or, rather, a tithe of it, before their religion, and little realise that the one they have to leave behind while the other is for eternity."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—It is instructive to watch the work of prominent Churchmen in an unenclosed field; that is to say, beyond the limits within which they are protected from competition. At the last monthly meeting of the Society for the Propagation of the Gospel, the report of a special committee on the constitution of the society was presented. The growth of the society has exceeded the powers of the old machinery; and it is now proposed to meet the difficulty by a method in accordance with "modern political experience," by "instituting representative government, by electing periodically a strong executive, and by provision both for regular and for extraordinary appeals to the whole constituency." Possibly the executive, as devised in the scheme of the special committee, is rather flavoured with officialism; but the essential recommendation is that "a poll of the whole society by voting papers may be demanded on any question decided by vote of a general meeting." If the report be adopted in February next the effect will be practically to place the power of moulding the policy and shaping the machinery of the society in the hands of the whole body; since the checks that have been devised, such as the power vested in the president to refuse the poll, would be obviously ineffective in face of a popular movement. The proposed amendment of the constitution of the Society for the Propagation of the Gospel is a scheme of democratic reform, devised by such eminent Radicals as the Bishops of Carlisle and Ely, Earls Powis and Nelson, and Mr. Hugh Birley, M.P.—*Pall Mall Gazette*.

PREACHING IN STATE CHURCHES.—A correspondent of the *Rock* writes:—"There are two sorts of preaching which I have heard lately. One was at a church where simple people for the first time sat and wondered if they were witnessing an act. The 'priests' were divided from the congregation by a screen that made a wall of partition, obscuring the 'altar,' and behind which the ceremonial, so far as it could be seen, was of mingled Judaism and Paganism; after which the chief priest administered to himself what he would have called the blessed elements in the celebration of the Mass. The sermon, of fourteen minutes' duration, was delivered by a youth, who stepped with the briskness of a wooden puppet into the pulpit, and in an unhesitating monotone endorsed by commonplaces some of the directions given by 'Holy Paul' to the primitive Church. . . . I went afterwards to my own parish church—a great building comprehending an immense district in the parish to which it gives its name. Here there is a new rector, of whose active work and active charity I desire to say nothing but in praise. Yet here the sermon, week after week, is about the Church itself. If you are in trouble, our holy Church will sympathise with you; if you are glad, our holy Church will rejoice with you; and whatever you may need, you will find in the special observances, the festivals, and the 'days' of our Church all that is requisite to supply the cravings of the human heart. I came away feeling that I had been committed to some vague abstraction, compounded partly of the bench of bishops and the inferior clergy, partly of the Book of Common Prayer and the saints' days, partly of the edifice where I had heard the word Church mentioned as though it were synonymous with an object of nearly supreme worship. I fear there were a good many wondering men, women, and even children, in that congregation who felt, as I did, that there was need of a religion above and beyond the Church."

ROMAN CATHOLIC NUNS IN MANCHESTER.—A body of nuns known as the Association of Perpetual Adoration opened a chapel on Wednesday afternoon close to St. Bede's Manchester College. Canon Sheehan, V.G., officiated at the religious ceremony, Mgr. Wrennall, Mgr. Gadd, Father Hayes, and other clergymen being present. From statistics read by Father Hayes it appeared that that was the only Perpetual Adoration institution in England, but that in Belgium there were four, in Rotterdam one, and in Rome one. The object of the association is to prepare children for Roman Catholic rites, to provide altar requisites, and to help poor churches and foreign missions. It was first established in Belgium in 1857, and received the formal approval of Pius IX. in 1867. More than 200 Belgian churches have received its assistance, and it has already expended 700,000*fr.* on foreign missions, while the cost of the altar linen which it has dispensed in Belgium alone is nearly 4,000,000*fr.* The association will be managed in Manchester by nuns, all of whom are Belgians.

FATHER CURCI.—A correspondent of the *Pall Mall Gazette*, who has recently visited Padre Curci at Naples, thus writes: "I tried to ascertain how the Father's affairs stood at the present moment, knowing that he had had some prospect of favour on the accession of Leo XIII. Cardinal Franchi invited him to Rome; Monsignor Pecci, the Pope's brother, not then a cardinal, though he resided in the Vatican, invited him to share his apartments, telling him his Holiness counted the hours until he should embrace him. But a month of hours passed, and the Pope never dared receive him save by secret lobbies, and without passing through the official ante-chamber where Monsignor Macchi kept watch and guard. Nevertheless, when the Father's first volume of the New Testament, prefaced and annotated, was published, the Pope dictated to his private secretary a most flattering letter to the author, and ordered four copies to be sent to him openly, destined as a present to his beloved seminary at

Perugia. In this letter he expressed his hope that the Father's troubles were ended, and encouraged him to continue his work, and, hearing that he intended to retire to his native city of Naples, recommended him to the new archbishop. Now Padre Curci, as he explains in his preface to the New Testament, considers that the lax morality in modern times of Catholic nations is owing in large measure to the prohibition of the Bible to the people. He insists upon the necessity of studying the New Testament, and naturally hoped that the Pope would encourage such study among Italian Catholics. Vain delusion! The Reuben-like Pontiff, influenced by the enemies of Padre Curci, has suffered his New Testament to enter still-born into the Catholic world, so that the magnificent edition remains unsold at Rome as at Turin. The most curious part of the affair is that the Father has been sent to Coventry by High Churchmen, Low Churchmen, by Jesuits, all alike; not four priests turn to greet him out of the 3,000 that parade the streets of Naples. The other day, when he paid one of his visits to the Duomo, a fat, burly, loud-voiced priest sang out in the Cathedral itself, 'Hulloa, Father, how does it pay to preach against the temporal power?' The Father vouchsafed no answer, but the words told home. Clearly he counts on poverty and misfortune for restoring purity to the Church, and people to its fold. As the Pope has allowed him to perform mass, he hoped that the right to preach would be restored to him—as though the reading of the New Testament in the Vulgate, and sermons from Padre Curci, could be tolerated by the Jesuitical myrmidons and time-servers who cling to the last remnants of temporality!"

THE NEGRO EXODUS TO KANSAS.

MRS. SARAH K. BOLTON, writing in the Boston *Congregationalist*, furnishes some details obtained in a recent visit to the excellent Quaker lady, Elizabeth Comstock, who has so nobly interested herself in raising subscriptions for the support of the thousands of negroes driven into exile by the brutalities of Southern "bulldozing." Mrs. Bolton says: "Whatever may be thought of the wisdom of the Exodus, that 40,000 coloured people have already come North is a fact, and that 100,000 more will come before the year closes, Governor St. John says there is no doubt. The Exodus was no sudden uprising. For years the coloured people have had secret societies among themselves, looking toward their escape from a bondage that has seemed to them quite as bad as slavery, saving their five and ten cents at a time, till some of them had one or two hundred dollars apiece. There is now at the South a secret Coloured Colonisation Council of 93,000 members. One man, Yutesi, sold his home in Mississippi, and with five hundred dollars in his pocket went down to the wharf to take the first boat coming North. There he found twenty-eight of his neighbours also waiting. They had not nearly enough to pay for transportation, but they hoped the captain would reduce the fare, which he refused to do. Yutesi's heart was touched. Just before the gang-plank was removed, he stepped up to the captain, paid the amount of fare needed, and after feeding them all the way, arrived in Topeka without a dollar. When asked why he had impoverished himself, he said: 'I couldn't bar to see dem poor niggers hove back dar into de woods again.' Being a large man, it was sometime before suitable clothing could be provided for him, and, taking a severe cold, he soon died of pneumonia, thanking the Lord with his latest breath for being permitted to have a 'grave on liberty's soil.' His wife and children are left penniless. . . . Those who took land a year ago are now self-sustaining. The Relief Association at first supplied them with stoves, teams, and seed. In round numbers, since the Exodus began, 40,000 dols. have been used, and 500,000 pounds of clothing, bedding, &c. England has contributed 50,000 pounds of goods and 8,000 dols. in money; the chief givers being Mrs. Comstock's friends who knew her in her good work abroad. Much of the remainder has come in small sums, and from the Christian women of America. One-third was furnished by the Society of Friends. Ohio has given more than any other State. The State and municipal funds of Kansas have not been drawn upon at all, though much has come from private sources. During the first year in Kansas the freedmen have entered upon 20,000 acres of land, and have ploughed and fitted for grain growing 3,000 acres. They have built 300 cabins and dug-outs, and have accumulated 30,000 dols. Summer before last, Henry Carter, of Tennessee, set out from Topeka on foot for Dunlap, sixty-five miles away, he carrying his tools, and his wife their bed clothes. Now he has forty acres of land cleared and the first payment made, having earned his money on sheep ranches and elsewhere by daily labour. He has built a good stone cottage, sixteen feet by ten, owns two cows, a horse, &c. In Topeka, where there are about 3,000 refugees, nearly all paupers when they came, all have found means in some way to make a living. These people have shown themselves worthy of aid. Mrs. Comstock has heard of only five or six cases of intoxication in nine months, and of no arrests for stealing. They do not want to settle where there is no church, and are all eager to have a Bible and to learn. Schools have been opened for the adults—the public schools of Kansas wisely making no distinction on account of colour—and also industrial schools, especially for women, who are quite ignorant of the ordinary duties of home life. What, now, is to be done with these people? They will not go back to the South. The black men have never been urged to come to Kansas; indeed, the Relief Association sent Rev. W. O. Lynch, a coloured man, to the South to dissuade them, but still they come, and common humanity must not let them starve. Governor St. John and Mrs. Comstock are bringing a plan before capitalists whereby large tracts of land may be sold to the freedmen in forty-acre lots, teams and tools being provided, the whole to be paid for at the end of five years. With proper supervision, it is believed, by many prominent men, that such a scheme would be a wise pecuniary investment. It certainly would be a humane and noble provision for this oppressed, but industrious, people. They would be valuable workers in New England, as they have already proved themselves to be at the West. Much pecuniary help is needed, and our women can do no better home missionary work than by giving it. Boxes of clothing, also, are most welcome, and especially bed ticking."

The Threefold Cord: Faith, Hope, and Love. By E. S. C. S., author of "Thistle Down," &c. (London: W. B. Whittingham and Co.) Within the compass of twenty-six pages, the writer of this booklet says some tender, touching, and wholesome things about the three graces. It is just the book to put into the hands of an invalid.

STRIKING SUCCESS OF THE REPUBLIC

LETTER FROM DR. PRESSENSÉ.

THE last fortnight has been most auspicious for the French Republic. It would be impossible to speak too strongly of the importance of the recent elections to the General Councils, which are our Departmental deliberative assemblies. As the results were declared at the same time throughout the whole country, they may be considered as the faithful expression of the mind of France. From north to south, from east to west, it has pronounced in favour of a moderate Republic, for the extreme Radicals have suffered as severe a defeat as the Monarchists. The Republicans have won 300 seats, which gives them a majority in 67 Departments. This is a most important result; because the members of these General Councils have the chief share in the election of the senators. The ovations with which the President of the Republic was greeted on his journey to Cherbourg, even in that Normandy which seemed one of the last strongholds of the Monarchical reaction, confirm the triumph of the Republic, not only in the large towns, but also in the country districts of France, which are wont to be Conservative. It is idle to pretend that they are always the friends of the existing Government; for then the question at once arises, How is it that under the régime of Marshal MacMahon in May, 1877, they resisted the strongest pressure brought to bear by the Government, and nominated an Opposition Chamber?

No; it must be clearly recognised that France has calmly and deliberately chosen the Republic; the Monarchical party in the country is now a mere insignificant minority. This fact has been recognised by several of the more intelligent or more honest of the Monarchical journalists. They have even proposed to the Royalists that they should recognise for a time the existing order of things, and should coalesce with such Republicans as MM. Dufaure and Jules Simon, who oppose the present Government. Their propositions have been rejected with indignation by the faithful followers of the white banner, whose zeal is fanned by missives from the Comte de Chambord worthy of a tonsured Capetian. We shall, therefore, still continue to have among us the party which is described as "the Emigrants at home!" They may be safely tolerated, for they cannot do us much harm. The success of the Republic in the late elections shows how little sympathy the country at large feels with the Jesuits. The Catholic party made every possible effort to stir up an agitation on the subject of the decree of expulsion, which had been enforced against the followers of Loyola. They imagined that they would tell in this way upon the recent elections. In the actual result the Republican majority has been even more decisive than had been anticipated. This proves to what an extent the excessive Ultramontaniam of late years has weakened the influence of Catholicism in France, where, until lately, it believed itself supreme.

I am very far from concluding that the Government ought to push the Kulturkampf to extremes, and to carry out the second decree of the 29th of March last. By such a course it might bring about a dangerous revulsion of feeling in the country. I am more and more persuaded that the only wise course is for the Government to prepare at once a new law on the subject of corporate bodies.

As to the Jesuits, whatever may be thought of their expulsion from a Liberal point of view, there can be no manner of doubt that they had richly merited it on moral grounds, not only by their political intrigues, but also by the hateful yoke which they have laid upon the necks of the most respectable section of their own Church.

There has been recently published in Germany the biography of the pious directress of the Catholic Hospital at Bonn, Amélie de Lasanly—a woman of rare merit, equally distinguished by her gifts of head and heart—a woman of true devotedness, and perfectly heroic in her charitable services to the army ambulances during the great wars of 1866–70. This admirable woman, who was held in esteem by the most distinguished men in Germany, who was beloved as a mother by the sisters of the hospital, who was looked up to as a saint by the sick and dying, was in 1871 deprived of her convent, stripped of her religious garb, and persecuted to her very dying bed, simply because she had not been able to subscribe to the new dogma. Her corpse was carried to the cemetery furtively, as though it were something contraband. This is how the Jesuits, who to-day are so loud in their outcries for liberty of conscience to be granted to themselves, treat any other conscience which dares to withstand their innovation and their frightful despotism. We have just had proof that in Paris itself there are women of a like spirit with Amélie de Lasanly. The Parisian journals have published a very touching letter from the nuns of St. Marthe, who have had the charge of one of the great hospitals of Paris, the "Hôpital de la Pitié." These sisters have remained faithful to old Gallicanism, or, rather, to the doctrines of Port Royal. I knew well some time ago a venerable curé in Paris, Abbé Martin de Noirlieu, a priest after the type of Pascal, the sworn enemy of all the innovations intro-

duced into the Church, from the Immaculate Conception to the Infallibility of the Pope. He was not molested only because he died a little while before the Vatican Council. He was the confessor of these sisters of St. Marthe. Their position has become very difficult since the triumph of the Ultramontanians. They express themselves in the following words:—"The community of St. Marthe has never been able to accept the new dogmas which the modern Church has added to the Catholic faith. The clergy cannot forgive their resistance. Being too weak to struggle against a power which has been able to hold in check more than one Government, the sisterhood has seen itself deprived of its accustomed means of usefulness."

This handful of pious women and Father Hyacinthe are the only ones who have the courage to protest against the new Romish idolatries. I am well assured, however, that there is much secret resistance at heart. Will the iron yoke that of late has been made to press so heavily upon the Church be lightened again, or broken in pieces? God alone knows.

Meanwhile, the saturnalia of superstition furnish good sport for those of infidelity.

E. DE PRESSENSÉ.

REPORT ON AMERICAN AGRICULTURE

THE report of Mr. Clare Sewell Read and Mr. Pell, M.P., officially appointed to inquire into the state of agriculture in America, has been printed. It consists of sixteen pages, and a number of statistics and facts which support or explain the conclusions of the commissioners are given in an appendix.

On the importation of live stock the report states that, whenever America can show a clean bill of health and live imports are again introduced, a considerable trade in store stock will probably be developed. The cost of transit of great numbers of store cattle need not be so heavy as it is now. More of such stock could go in the railway trucks and in the ships' holds than is now allotted to fat animals; and the animals themselves would not be so cumbersome and helpless, and would be more likely to withstand the evil effects of the long sea voyage than the great, unwieldy fat bullocks which suffer so much on the sea. The greatly improved "graded" cattle of the West, and the purer shorthorns of the middle States would make most valuable store stock for winter or summer grazing, and if the cost of transit could be reduced to the same percentage on their value which is now charged for fat animals, the trade in store stock might prove profitable to the American breeder, and beneficial to the English grazier. In the meantime it may be worth while to consider if some reasonable quarantine should not be allowed for the purpose of bringing over some of the high-class shorthorns which are now to be bought so reasonably in America. The constitution, flesh, and hardiness of these Anglo-American shorthorns are so wonderfully developed and strengthened by the unpampered and natural conditions under which they are reared, that a few cargoes of their best pedigree stock would certainly greatly improve the common run of shorthorns in these islands.

With regard to dairy farming, the commissioners point out that cheese factories are more common in the States than butter factories; and their success, until the remarkable fall in the price of cheese eighteen months ago, has been very general. While the great bulk of American butter is, no doubt, poor, the chief part of the cheese is now decidedly good. None of it is really first-class cheese, and it is all exported or consumed when it is very fresh. Some efforts are now being made to introduce the manufacture of different kinds of European cheeses into the State, but they can hardly be said to have been adopted to any extent. The bulk of American cheese is of one uniform make, of a like quality, colour, and shape. Very little cheese is eaten in America. The amount made each year is 300,000,000 lb., and of that quantity fully ten per cent is exported; while the amount of butter made is estimated at 1,000,000,000 lb., and only a little over two per cent is sent abroad. The home consumption of butter is, therefore, considerable, and the absence of any great export demand may result from its general inferior quality. It is startling to find the prices paid for good butter by rich people in the great cities. While the common run of butter in the market may be bought for 10d. per lb., 2s. per lb. is sometimes charged for a supply all the year round, and as much as a dollar per lb. is paid in a few instances. The low prices which prevailed in 1878 caused a number of dairy farms to go in for a more mixed system of husbandry, but this state of things is not expected to last, and larger importations of dairy produce into this country may be expected.

The largest and main portion of the report is devoted to the question of the wheat cultivation of the States. The report first of all points out that the annual yield of wheat over the average of a long series of years, appears to have just exceeded 12 bushels per acre. For the year 1879 the return of the yield is at 18.1 bushels per acre. With a yield of 12 bushels per acre the Western farmer could deliver from his wagon at the depot, without loss, at 3s. 6d. a bushel of 60 lb., or 28s. a quarter of 480 lb., which is

20 lb. short of the English weight of five cwt. The normal price of wheat in America on the east coast will range, not with the cost of production on the farms immediately surrounding the great centres of population and industry, but with the value of land, labour, and money in the new land of the West, plus the varying cost of inland freight. As it is true that the centre of population and industrial employment in the United States is with certainty and rapidity moving westward, it is equally true that the cultivation of wheat is nomadic, and advances, not in front, but in the same direction, and is regarded by the farmers as more profitable—in other words, cheaper—when conducted on virgin soil at a distance from the points of consumption than in the exhausted districts from which they migrate and give place to a population for whom they have to buy bread-stuff. Any estimate, therefore, of the prime cost of American wheat in England, will depend materially on the cost of supply from the West. Coming next to the consideration of freights, account has to be taken of the terms on which grain can be moved inland by "lake" and canal, or by "all rail," as well as on the ocean by sailing or by steam ships. The difference between the cost of transportation from Chicago to New York by water or by rail inland is considerable, being on an average of five years (1875 to 1879 inclusive) 3s. 5d. by water, lake or canal, and 6s. 10d. by rail, per quarter of wheat weighing 480 lb. About 5s. 2d. is the average of the two rates. In crossing the ocean the difference between the cost of transportation by rail or steam has been on the average of the past five years so inconsiderable as to require no special attention. The former, however, appears to be the cheaper by about 5d. per quarter—5s. in the one case against 4s. 7d. in the other, giving an average of 4s. 9d. Summing up these and a few minor particulars, the commissioners give the following as the total cost in this country of a quarter of American wheat of 480 lb.:—Cost of growing in the West and delivery at local depot, 21 8s.; freight to Chicago, 6s. 8d.; thence to New York, 5s. 2d.; New York to Liverpool, 4s. 9d.; handling in America, 1s. 1d.; Liverpool charges, 2s. 1d.; total, 22 7s. 9d. To bring the estimate up to the English weight of five cwt. the quarter, 1.24th, or nearly 2s., would have to be added. Besides the charges connected with the movement of grain, there are, it is pointed out, commercial causes which will perpetuate the great grain markets on Lake Michigan and the Mississippi. Each of the grain crops comes to maturity within a few weeks, but a year passes (not without cost) before the entire product of a season goes into consumption. The estimate of cost may before long be affected by a reduction of the freights from the farms to Chicago, to the extent of one-half, and special "through" contracts are said to defy any precise calculations. Allowing a deduction on this head of 3s. 9d., or about 6d. a bushel, the estimate would be brought down to 44s., or, without Liverpool charges, 42s. per quarter.

Throughout the whole of the report are noticed the aptitude and readiness with which the best machinery is obtained by the farmer in all parts of the United States, and good machinery and improved implements are much more common than in this country. "It may be true," we are told, "that a good workman never finds fault with his tools," but it is truer still that a Yankee labourer is too sensible ever to work with a bad one." The farm labourer, as a class, is said to hardly exist in the States, unless it is among the coloured people of the Middle and Northern States. These appear to be settled, domesticated, and contented to stick to one industry. In many respects agriculture suits them; they are fond of animals, and the animals seem fond of them. On this head the commissioners tell a curious story. At a large sale of shorthorns in Kansas city a negro expressed a hope that he might not be separated from the bull he was tending, and that the purchaser of the bull would allow him to go with it. With the whites employed on arable land the case is very different. In the large farms of the West the bothy system is carried out, and buildings are put up in which the summer men mess and sleep. In winter they are off to the towns and cities, and it is seldom the same faces are seen two years running on the farm. Mounted overseers or foremen are also engaged for the season at better pay, and these men, long-witted and keen-eyed, leave very little on trust to the ordinary hand. Although wages appear high, the hours of labour in spring and autumn are long, and winter is a period of almost complete cessation from work for man and beast on an American farm.

A report on the dairy farming of Canada, by Mr. John Clay, jun., assistant-commissioner, is given in the appendix.

DEATH OF "BENDIGO."—"Bendigo," a once celebrated pugilist, and winner of eight prize-fights in one year, died on Monday evening at Beeston, Notts, aged 69. His death was occasioned by a fracture of the ribs, which penetrated the lungs. Of late years the deceased had been a preacher, and was well-known as a leader of revivalist services.

THE Duke of Edinburgh has accepted the invitation of the committee to occupy the position of President of the Leeds Musical Festival.

News of the Free Churches.

CONGREGATIONAL.

— Rev. W. Manning, of Stourbridge, has accepted the pastorate of the church at Eccleshill.

— Rev. James M'Dougall, of Darwen, has accepted the pastorate of Broughton Church, Bury New-road, Manchester.

— Rev. Edwin Baker, of Stroud, has accepted an invitation to the pastorate of the church at Sutton-in-Ashfield, near Mansfield, Notts.

— The Rev. Henry Coleman, late pastor of the church at Penryn, Cornwall, has removed to Southampton. Mr. Coleman retired from the ministry twelve months since. The pastorate is still vacant.

— Mr. John Risque, who for nearly a quarter of a century has been one of the deacons of the church at Wellington-road, South Stockport, has been presented, on his removal to Southport, with an illuminated address expressing appreciation of his past services.

— On Sunday, August 22, Mr. B. S. Bostock delivered an address at a flower service in the chapel at Haslington, which was decorated on the occasion with flowers; these on the following day were sent to the Northern Counties Hospital for Incurables, in Manchester.

— The church in the Grove, Sydenham, having given a very cordial invitation to Rev. George Littlemore to become its pastor, a letter announcing his acceptance of the call was read to the congregation last Sunday morning. His ministry will commence on Sunday, Sept. 12.

— Rev. R. Lambert, on leaving Wigan for Poulton-le-Fylde, was presented, at a farewell tea-meeting held on the 16th inst., with an illuminated address and a purse of gold (£20), in the name of the church and congregation; also by the young men with an elegant timepiece under a glass dome.

— Re-opening services, after thorough cleansing and repairs, were held on Sunday last, at Borough-road Church. The Rev. G. M. Murphy preached morning and evening. Preparations for the Lambeth Baths meetings for the forthcoming winter, and other mission work in the neighbourhood, are being made.

— The memorial-stone of a new chapel, called "Tabernacle," was laid at Pontardawe, on the 17th inst., by Mr. J. Jones Jenkins, Mayor of Swansea, who afterwards addressed the assembly in Welsh and English. Addresses were also delivered by Revs. W. Samuel, B. Williams, J. Ossian Davies, Dr. Rees, and W. Morgan.

— The church at St. Briavels, Gloucestershire, was well filled on Monday evening, the congregation including most of the gentry of the village and neighbourhood, to hear the choir render the service of song, "Eva," under the leadership of Mr. Seers. The connective readings were given by Mrs. Fish, wife of the pastor.

— The anniversary services of the Congregational Church, Templeton, Penn., were held on Sunday, the 16th inst., when the Rev. Jason Jenkins, of Bristol, preached. Collections were made during each meeting to lessen the debt on the new chapel, which was re-opened last autumn, over £50 being collected throughout the day.

— The Belknap Association of Congregational Ministers, New Hampshire, United States, have adopted a series of resolutions to the following purport:—"As Christian ministers we hold it to be wrong to solemnise the marriage of a person divorced on any other ground than that which the New Testament specifies, while the other party to the divorce is still living, and we hereby declare our determination not to do so."

— Recognition services in connection with the settlement of the Rev. Eben Stevens, at Market-hill Chapel, Haverhill, were held last week. On Sunday sermons were preached by Rev. G. Cakebread, of London, a former pastor. At the evening meeting addresses were delivered by Revs. J. Barton Dadd, G. Cakebread, J. W. Green, J. C. Houchin, R. Thompson, J. Morley, Mr. Keele, and Mr. Newman, a deacon of the other Congregational church in the town.

— The Rev. G. H. Sandwell intimated to his people on Sunday morning last his intention to resign the charge of the Church at Crown-street, Ipswich, in consequence of having received and accepted an unanimous invitation to the ministry of Providence Church, Uxbridge. Mr. Sandwell proposes to close his ministry at Ipswich (which has extended over five years) on the last Sunday in September. This will make the second resignation amongst the Congregationalists in Ipswich within the past two months.

— The Iowa State Register says: "The devotion of Dr. Magoun to Iowa College, and to Iowa as a State, is not as widely and gratefully appreciated as it will be some day, when it will be acknowledged with a State's gratitude and cherished with a State's pride. It has been a potent, quiet, and modest work, but it has been one which has helped, more than that of almost any other man, to fashion Iowa from a new and raw community into the intelligent, cultivated position that it now enjoys among the ranks of better educated States and educated people to-day."

— The foundation-stone of new school-buildings, to be erected at a cost of £3,000, near the church at Ilkley, of which Rev. S. D. Hillman is pastor, was laid on Saturday by F. P. Muff, Esq., senior deacon. The accommodation will consist of an assembly room, 66 ft. by 33 ft., with separate entrances for boys and girls, and lifts communicating with a large kitchen on the basement; nine class rooms, a library, a young men's room, a ladies' sewing-room, lavatories, store-rooms, &c. The building will correspond in architecture with the present chapel.

— On August 19, the new English Congregational church at Groselyd, Welshpool, was opened. Sermons were preached morning and afternoon by the Revs. J. S. Williams (pastor), R. W. Lloyd (Chester), and D. B. Hooke (Mold), to crowded congregations. After tea a public meeting was held, over which Mr. J. H. Jones (Newtown) presided, and at which addresses were given by the above-named and the Revs. Messrs. Hennah and Jones. The new church was designed by Mr. Henry Ryder, of Welshpool. At the close of the services the pastor announced that there was a debt of only £50 remaining upon the chapel.

— The memorial-stone of a new chapel at Ebley, on the site of the building in which the late Rev. Benjamin Parsons ministered for so many years, was laid on the 17th inst. by Mrs. Marling, of Stanley Park. Mr. W. H. Marling, in addressing the assembly, said: "I remember well when the foundation stone was laid of the neighbouring school, something approaching forty years ago. The work that was inaugurated then has been perpetuated since, and with the same objects in view, and it is to accomplish the same purpose that this new edifice is about to be erected. But let us never forget that bricks and mortar, elegant building, ornate services, and beautiful music are not the Gospel of Christ. 'These things ought ye to do, and not leave the other undone.'"

— "New Bedford," says the Boston *Congregationalist*, "seems to deserve unique renown as a recruiting ground for the Congregational ministry. It is not yet four years since its North Congregational Church took to itself as its minister the retiring pastor of the Roger Williams Baptist Church of Providence, R.I. It is scarcely two, since one of its Christian Baptist pastors, Rev. Z. T. Sullivan, was installed over the Porter Evangelical Congregational Church in Brockton; while the Rev. J. W. Malcolm, retiring pastor of its Pleasant-street Methodist Church, joined the Trinitarian Church last Sabbath on his way to the pastorate of one of the Congregational churches of Weymouth; and the Rev. W. C. Stiles the North Congregational Church on confession of faith, having just resigned the pastorate of the Universalist church in New Bedford. Can any other place show such a record?"

BAPTIST.

— A new church has been formed at Coggeshall, Essex, Rev. E. Brown, pastor.

— The Rev. G. Hirst, of Rawden College, has accepted the pastorate of the King's Sutton Church.

— The Rev. J. Matthews began his ministry at the Richmond-road Church, New Barnet, on Sunday last.

— Victoria Chapel, Wandsworth, is now undergoing repair. It will be reopened at the end of next month.

— At Radcliffe, near Bury, a successful school has been already established, and a church is in contemplation.

— The Rev. Hyland Webster, of Manchester, has accepted a call to Oswaldtwistle, and will supply the pulpit for the next twelve months.

— A series of Evangelistic services, upon a scale hitherto unattempted in the locality, are this week being conducted in Waterford, Ireland, by the Rev. J. Douglas.

— Mr. Peake has just resigned the pastorate of the church at Shaldon, Devon, after a ministry of three years. He was last week presented with a parting token of esteem.

— The Rev. H. E. Stone last week conducted a flower service at Lammas Hall, Lambeth, the flowers contributed being afterwards sent to Mr. Spurgeon's Flower Mission.

— The quarterly meetings at Blaina and district were held on Sunday last, when the Revs. D. B. Jones, H. Williams, and J. A. Jones, preached sermons in English and Welsh.

— The General Baptist church, Borkhamstead, which is upwards of 200 years old, held an anniversary on Tuesday, 24th August, at which the Rev. J. Clifford, M.A., LL.B., preached.

— The Rev. G. D. Cox, of Sittingbourne, having received and accepted a hearty invitation to become the pastor of the church at Melton Mowbray, has tendered his resignation to the first mentioned church.

— Mr. Spurgeon requests us to announce that next Lord's-day, August 29, the Tabernacle service in the evening will be free to all comers without reservation of seats. The doors will be opened at six, and all classes will be welcomed.

— The Rev. R. Turner Sole, after a ministry of three years to the congregation, formerly meeting in Peniel Chapel, Chalk Farm, now in Milton Hall, Camden-town, announced on Sunday evening last his resignation of the pastorate.

— At the funeral of the Rev. J. C. Griffiths last week, held at Trocky, there was a large and influential attendance, including many ministers. His reputation as a writer as well as preacher was considerable. He died at the early age of 42.

— A very cordial invitation having been given to the Rev. T. Cavit Manton, to resume the pastorate of Mount Pleasant Chapel, Northampton (he was compelled to resign through vocal paralysis three years ago,) he has accepted, and will recommence his ministry in September.

— A new chapel, purchased by the Wilts and East Somerset Association, was last week opened under its auspices at Powday. The Rev. W. Burton, of Frome, preached, Dr. Biggs presided at a public meeting, and addresses were delivered by the Revs. J. Birt, B.A., and other ministers.

— The statement of the Rev. A. Mursell's Sunday Afternoon Lecture Committee has just been issued. It shows that the total receipt by collection and sale of lectures has been upwards of £122 during the last course, while the expenditure has been about £77, leaving a balance of over £44, which has been distributed among the hospitals of Birmingham.

— In connection with the Autumnal Session of the Baptist Union in October, which it is confidently anticipated will be in every way successful, a service will be held at the Stockwell Orphanage on the Monday, when memorial stones will be laid; and amongst the remaining gatherings will be evangelistic services at the respective tabernacles of the Revs. A. G. Brown, W. Cuff, and H. Varley, at East and West London.

— On Sunday two sermons were preached at Hoxley by Professor Rogers, the occasion being the pastor's second anniversary. On Monday tea and public meeting; chairman, C. Allison, Esq.; speakers—Professor Rogers, Revs. P. Gast (London), C. Kean (Redhill), J. Rankine (Guildford), Dr. Cockerton (Llunellwedd), S. Barrow, Esq., and the pastor, B. Marshall. Proceeds of tea and collection, £18. Report—work progressing.

— The new church at Dumfries was opened last Sunday. Dr. Culross, of Glasgow, preached morning and evening, and the pastor, Rev. G. W. Torley, in the afternoon, to large congregations. A public service took place on Monday in the church, the Rev. G. W. Torley in the chair. The Revs. Dr. Culross, O. Flett,

and J. Cronch, of Paisley, W. Binns (Congregational), and W. Gould (United Presbyterian) addressed the meeting. This is the first time in the history of the "Queen of the South" that a really Baptist church has been erected.

— For some time past services have been conducted in the Assembly-rooms, Alton, Hants, by students from the Pastors' College, and several persons have been baptized. On Sunday, August 22nd, two sermons were preached by Rev. Philip Gast, of Islington, in connection with the anniversary of the opening of the place. In the afternoon eighteen persons were formed into a church by Mr. Gast. On Monday, August 23rd, a tea-meeting was held, after which a sermon was preached by Rev. James Dann, of Greenock, N.B., concluding a very successful and encouraging series of services.

— On Sunday last special services were held in the Cobden Hall, Lower Broughton, Manchester, on the occasion of the formation of a church. For some months services have been regularly conducted in the hall, and those engaged in the work have now formally constituted themselves a church. The Rev. C. Williams, of Acreington, preached morning and evening, his subject in the morning being "The nature and objects of a Christian church." In the afternoon the service was conducted by the Rev. C. Williams. The Rev. J. W. Thomason (Harpurhey) delivered an address to the newly-formed church, and the Revs. E. K. Everett (Gorton), and J. Seager (Salford) offered prayer. The attendance at all the services was very good.

— The Yorkshire Association autumnal meetings were held at Pole Moor, near Huddersfield, on Monday and Tuesday last week. The Home Missionary meeting was presided over by Mr. Joseph Brooke. Addresses were delivered by the Revs. James Smith, R. Green, and C. A. Davis. The Rev. J. Bailey, B.A. (of Sheffield), preached on Tuesday, and a conference was afterwards held, the Rev. E. P. Macmaster (of Bradford) presiding, and preaching upon "Ministerial Changes," followed by an interesting discussion. The appointment of a committee upon the question was among the suggestions made. The closing public meeting was addressed by the Rev. E. Cossey (of Bingley), Rev. H. W. Holmes, and Rev. W. T. Adey.

— At the Centenary Meetings of the Free Will Baptists of America just held, and attended by the Revs. Dawson Burns and Thomas Goadby as a deputation from the General Baptists of England, it was reported that the community is now spread over twenty States. There are 41 yearly meetings held, 170 quarterly meetings, 1,446 churches, 1,290 ordained ministers, 163 licensed preachers, and 77,641 church members. The Rev. O. B. Cheney, President of Bates' College, Lewiston, Me., was elected moderator; and the services included one conducted by aged pastors, in which 17 took part, whose ages averaged over 70 years, the eldest being 87. The Revs. Dawson Burns and T. Goadby preached to audiences of about 4,000 persons.

PRESBYTERIAN.

— The Synod of the Waldensian Church, one of the most interesting annual religious gatherings held on the Continent of Europe, will be held on the sixth of next month.

— It is said that the delegates to the Presbyterian Council from the Presbyterian Churches which insist on Psalm-singing are to unite in a demand that the Council use nothing in singing but the inspired Psalms. If this demand be not acceded to, the delegates threaten to take no part in the Council. The United Presbyterian Church, the two Reformed Churches, and the Associate Reformed Synod of America are said to be unanimous in the matter.

— The congregation at Upper Norwood, of which the Rev. Robert Taylor is the pastor, are about to erect a lecture-hall to complete their handsome pile of church buildings.

— The American Presbyterian Board of Education raises "the question whether the time has not come for seriously examining into the existing condition of the ministry, and inquiring what evils there may be in it retarding its proper development, and for taking earnest measures for their removal."

— There is now no chance of the Thanksgiving Fund, which was inaugurated at the time of the English Union, reaching the sum of £250,000, which was originally aimed at.

— No fewer than a third of the 270 congregations of which the English Church is now composed have been formed within the last 40 years.

— All the Presbyterian Theological Seminaries in America graduated only 140 students last year, viz: Union, 38; Princeton, 35; Western, 16; Auburn, 12; Lane, 6; Northwestern, 16; Danville, 2; San Francisco, 2; Lincoln, 6; Biddle, 4; German Seminary at Bloomfield, 3. This is regarded as a very small number, both for the wants of the Church and the immense amount of money expended.

— A few weeks since we mentioned that Dr. Hall, of New York, when speaking recently in Exeter Hall paid Dr. W. M. Taylor a high compliment and asked the English people, if they had any more ministers of the same sort that could be spared, to send them across the Atlantic. The *Christian at Work* reprints our paragraph, and says of Dr. Hall what he says of Dr. Taylor—"If you have any more of the same sort that you can spare, please send them across the Atlantic. But, brethren," adds our American contemporary, "don't send us any second-rate men,—we have enough of these on this side the Atlantic, both foreign and to the manner born; and furthermore, let us say, that admitting the splendid character of some of our naturalised ministerial material, as a rule we of the United States prefer to supply our wants from our own clergy. We may add, however, that we can spare some ministerial brethren for exportation—some, we mean, who have brought their doubts to the front, and sent their convictions—as the baggage of an army is sent before battle—to the rear. If Scotland wants to send an order for some, we think the order could be easily filled. Supply limited, but qualities various, from indifferent to good of their kind."

— A bazaar held last week, and opened by Mr. M. Laren, M.P., with the object of removing a debt amounting to £80 on the church at Stafford, produced about £100.

— Last year the ministerial changes in the English Church were unusually numerous, and the current year promises to be of the same character. At pre-

sent there are 17 vacant charges in the Church, exclusive of two (Bermondsey and Killingworth) in which probationers have been located. Seven of these vacant charges are in the Presbytery of London. In the cases of Bristol and Ancroft Moor, the vacancy has extended over an unusually lengthened period.

WESLEYAN.

— A meeting has been held at Upper Norwood for the purpose of presenting to the Rev. Josiah Banham and Mrs. Banham a testimonial on the occasion of their leaving the circuit. Mr. Banham received a purse of £50, and Mrs. Banham a silvered tea-service. The Rev. W. Hobbs, Mr. J. L. Bradshaw, Mr. Caudler, Mr. Simester, Mr. Ralph Smith, and others, took part in the proceedings, Mr. Bradshaw making the presentation. The labours of Mr. Banham in the circuit have been highly appreciated.

— At Stoke Bruerne, Towcester, services have been conducted in the new chapel by Mr. W. Baker, of Towcester, and the Rev. David Thomas, of Newcastle-on-Tyne. Mr. W. E. Vernon, of Towcester, presided at the public meeting. The collections, &c., realised £10.

— The services of the Rev. T. Tapley Short, who has during the past three years laboured in the Headingley Circuit, Leeds, have been recognised in a very handsome manner. The friends contributed a sum of over £166, and secured for Mr. Short membership in the Methodist Preachers' Annuitant Society. Addresses were given on the occasion of the presentation by Messrs. Burrows, S. Ingham, Matthewman, Homer, Quickfall, and Naylor, and by the Rev. R. N. Young. During the past three years the circuit has enjoyed great prosperity, the membership having increased by about 100, while the circuit income has been greatly enlarged.

— The chapel at Irlam, Cadishead Circuit, has been greatly improved, at a cost of about £160. Additional seats, which were much needed—have been provided, a new porch having been erected outside the building, and the old porch removed. The Rev. J. F. Pyle and a resident local preacher conducted the reopening services.

— The Rev. Thos. Nightingale has been presented by the members of his society-class at Exeter with a handsome inkstand and stationery case, in view of his early removal to Torquay.

— At High Barnet the Rev. F. Crozier, who is leaving at the close of a three years' term, has been presented with a beautiful silver tea-service.

— The Rev. G. Hepplewhite, who has laboured successfully for three years in the Hyde Circuit, has been presented, prior to his removal, with a purse containing £12 10s., in acknowledgment of his successful labours.

— An interesting meeting has been held in the Bow circuit, and the Revs. H. W. Jackson, B.A., and J. H. Goodman, who are leaving after three years' successful labours, have been presented each with a gold watch and a framed photograph of Bow road Chapel. The affairs of the circuit generally are in a healthy condition, and the erection of a chapel at Old Ford is progressing.

— On Monday evening last, a tea meeting was held in the schoolroom at Thornbury, for the purpose of taking leave of the Rev. T. Rowson, who has ably filled the office of superintendent of this circuit for the past three years, and who is now removing to Audley in Staffordshire. Mr. Joseph Pitman, the circuit steward, presided, and in the course of the proceedings presented Mr. Rowson, who is much respected here by all denominations, with a handsome alabaster timepiece, bearing the inscription—"Presented to the Rev. T. Rowson, by the congregation of Wesley Chapel, Thornbury, on the occasion of his leaving the circuit, August 23rd, 1880."

PRIMITIVE METHODIST.

— The decrease of 186 in the membership of the body during the last year, and of 171 in the year preceding, is leading to much discussion among the warmest friends of the Connexion. The multiplication of open-air services, and more systematic and frequent pastoral visitation, are strongly urged by some as likely to result in a return of prosperity. At present the denomination contains 182,691 members, 1,142 ministers, 14,507 local preachers, and 10,531 class-leaders.

— The proceeds of a lecture by Mr. N. Moody, at John-street, Sheffield, amounting to £6 10s., have been given to the Superannuated Ministers' Widows and Orphans Fund.

— The damage done by lightning to the new chapel at Brough is estimated at £500.

— At Winterton a new chapel and schools have been built at a cost of £1,500, towards which upwards of £400 has been obtained.

— The Rev. P. T. Yarker has preached two sermons on behalf of the Barrowford Chapel Trust Fund; collections £25.

— The Rev. G. Wood, of Canada, reports that the chapel for which he solicited subscriptions during his recent visit to England is now being built; that prosperity is returning to the country; and that steady enterprising emigrants will find a profitable field for their energies in the Dominion.

— Mr. T. J. Stewart Hooson, of Bourne College, son of Rev. S. Hooson, has passed in the 1st division the matriculation examination of the London University.

— The Canterbury Society have held their annual camp meeting with gratifying tokens of the Divine favour; at the love-feast held seven persons professed changed hearts.

— The mission commenced about a year ago at Blaydon Haugh, Newcastle-on-Tyne, is reported to be in a prosperous condition, and to give promise of blessing to the neighbourhood. The first anniversary of the Sunday-school has been successfully celebrated.

— The foundation-stones of a new chapel and schools have been laid in Williamson-terrace, Monkwearmouth, by Mr. Councillor Wayman (Wesleyan); Miss Brown, in memory of her deceased father; and Mr. J. A. Robson, on behalf of the Sunday-school. Addresses were delivered by Mr. Wayman and the Rev. J. Hallam. A public meeting in aid of the building fund was presided over by Councillor Errington. The chapel is intended to seat 700 persons, and the estimated outlay is £3,000, towards which about £400 has been realised.

— The students in the Theological Institute, Sunderland, have presented the Rev. W. Antliff, D.D., with a congratulatory address on his attaining his fiftieth year in the Primitive Methodist ministry.

— On Sunday a new chapel was opened in High-street, Willington, when sermons were preached by the Rev. T. Southron, of Bishop Auckland, and Mr. Chapman, of Yarm. The cost of the building, which will seat 500 persons, is £1,626, of which about £540 is paid.

— On Sunday the annual camp meeting of the Haywood Church was held in Agincourt-street. The attendance was large, and addresses were delivered by the Revs. Adam Morton, the newly-appointed minister, and W. Woodall, of Ramsbottom; Messrs. Richard Mason, Councillor Batterfield, James Chaderton, and W. Gaskell.

UNITED METHODIST FREE CHURCHES.

— At Waltham-grove Chapel, Waltham-green, in the sixth London Circuit, the Rev. T. J. Dickinson (who for two years has been second minister in the circuit) commenced his stated work as resident minister by preaching two sermons on Sunday, 15th inst. to good congregations. On the following Tuesday a well-attended tea and public meeting was held. The chair was occupied by F. A. Penney, Esq., and addresses given by the Rev. J. Bought (Wesleyan), Rev. T. J. Dickinson, Mr. John Witney, and the church stewards, Messrs. Douglas and Wakeford.

— On Wednesday, the 18th inst., a meeting of the friends of the Eighth London Circuit was held in the school-room of the Herne-hill Church, to take farewell of the Rev. A. Chas. Ogden, after five years' ministerial labour. Mr. Sam. Wright, one of the circuit stewards, presided, and stated among other things that a resolution had been come to at the quarterly meeting, expressive of the high appreciation of Mr. Ogden's pulpit ability, his faithful and efficient labour, his consistent Christian walk, and the hope that his life might long be spared for future usefulness; but not feeling satisfied with that simple record they had further resolved on that occasion to present him with a purse containing the sum of £33 10s. Mr. Ogden having suitably responded, and other short speeches made, the meeting closed with singing and prayer.

— The Address of the Annual Assembly to the churches is being published in a separate form at a low price.

— The new Sunday-school Tune-book is at length published. It is issued under the editorship of the Rev. J. Kirsop, and contains tunes adapted to every metre in the school hymn-book.

— The Rev. O. Greenwood, before leaving Clitheroe Circuit, was presented by the members of his class with a handsome writing-desk, and Mrs. Greenwood with a diamond ring.

— The Rev. E. Tebb and Mrs. Tebb, late of Leicester, each received, prior to their removal, suitable testimonials of esteem. During the three years of Mr. Tebb's ministry the circuit realised a net increase of 83 members.

— The Rev. G. D. Thompson, on leaving Framlingham Circuit, was presented with a testimonial, consisting of a silver-mounted inkstand, silver cake-basket, bookcase, &c., &c., as a token of respect.

— The Rev. Thomas Hollins, who is removing to Helston, has been presented by friends of the Castleford Circuit with a purse of gold.

— The Rev. Thomas Law, who has laboured at Burton-on-Trent during the last two years, has, owing to unsatisfactory health, been compelled to resign. A public farewell meeting was held on Thursday, August 19, presided over by Rev. E. Chew, when Mr. Law was presented with a purse of gold. Addresses were delivered by Revs. Isaac Elsom, S. Lambbrick, Jas. Howarth (his successor), and others. Much regret was expressed at his having to leave. During his ministry the Church has had very great success. The recent tour in America has improved Mr. Law's health.

— The Rev. W. G. Jordan received a very cordial welcome to his new sphere of labour in the Spalding Circuit on the 22nd and 23rd inst. At the reception service on the 24th, ministers representing nearly all the denominations in the town were present, and a most successful meeting was held. The welcome to Mr. Jordan was immediately followed by a sorrowful farewell to the Rev. E. Wright, who has resided some years at Spalding as a supernumerary, and who leaves on account of severe domestic affliction.

— Farewell services were held at Longham, Norfolk, on the 15th inst., on the removal of the Rev. H. Crisp, circuit minister. On the 16th a public meeting was held, when a purse of money and a cruet-stand were presented to Mr. Crisp.

— On Friday last friends at Church-road, Croydon, met to present the Rev. J. E. Swallow, who is leaving for Acton, with a number of valuable books as a testimony of the esteem in which his help and friendship has been held. Regret was expressed at his departure, and sincere wishes for his happiness in life and success in the ministry. The presentation was made by Mr. Delamere. Mr. Matthews, Mr. Green, and other members also spoke in affectionate terms of Mr. Swallow.

— Last Sunday was the commencement of the connexional ministerial year. The following are the ministerial appointments for the metropolis, as arranged by the recent Annual Assembly:—London First: John Mawer; Ira Miller and W. Burnett, supernumeraries. London Second: M. T. Myers David Irving. London Third: Thomas Foster, William Dunstan; Joseph Jenkins, supernumerary. London Fourth: Thomas Kench, Samuel Gibson. London Fifth: R. E. Abercrombie, Arthur Hill, W. R. Mullett; R. Abercrombie, supernumerary. London Sixth: George Fysh, T. J. Dickinson (for Waltham-green). London Seventh: James Whittles, H. R. Wilkinson; London Eighth: Andrew Crowbie, G. D. Thompson. Thomas Newton, book steward. Central Metropolitan Chapel, Charles Worboys.

— On Wednesday, the 18th inst., a public tea-meeting was held in the Lecture Hall at Cheltenham, to welcome the Rev. Wm. Evans on his appointment to the circuit for a third year. After tea the choir gave a service of sacred song. During the evening, Mr. Mills, the senior chapel steward, on behalf of the church and congregation, presented Mr. Evans with a handsome writing cabinet, in token of their appreciation of his labours among them.

— On Sunday the Rev. Thomas Oliver, of Manchester, preached two sermons in the Temperance Hall, Stockton-on-Tees, on behalf of Mr. Alderson's school for adults. In the afternoon several of the scholars delivered addresses, in which they narrated many interesting events in their respective careers in their own vernacular.

— The Rev. Andrew Crombie, previous to leaving South Shields for London, was presented by the Queen's-street Young Men's Improvement Class with a handsome silver salver, in acknowledgment of his assiduous attentions to their intellectual and moral well-being during his four years' presidency. On the following Sunday Mr. Crombie finished his ministry in Shields by preaching two sermons to large congregations.

Epitome of General News.

— The Queen, accompanied by Princess Beatrice, on Saturday inspected H.M.S. Junna. The officers of the battalion and of other regiments proceeding to India at the same time were presented to Her Majesty by Lord Edward Clinton. Prince Leopold arrived at Osborne on London on the same day. In passing Osborne on Sunday morning H.M.S. Junna received the following message, signalled by the Queen: "The Queen wishes you God-speed, and Her Majesty wishes Lord Edward Clinton to telegraph how you all are wherever the ship touches." In Cowes roads H.M. Yacht Osborne, with the Prince and Princess of Wales on board, H.M.S. Bacchante and H.M.S. Hector, saluted the Junna with cheers.

— The Princesses Victoria and Louise, of Schleswig-Holstein, visited the Queen on Monday. Her Majesty in the afternoon visited the Princess of Wales on board H.M. yacht, Osborne, in Cowes Roads. The Queen and Princess Beatrice were to leave last evening for Balmoral, where they are expected to arrive this afternoon.

— The Prince and Princess of Wales witnessed a race in the Solent between the boats of three of the Royal yachts, and the race was won by the Osborne's boat, in which was Prince George of Wales.

— The Duke of Edinburgh has joined the Duchess at Potsdam, on her arrival from Russia. The Duke, Duchess, and family are expected to return to England after a stay of a few weeks at Coburg.

— Lady Ripon, according to present arrangements, will leave England for India, on October 27.

— The following appointments are gazetted:—O John Pierrepont Edwards, Esq., now British Vice consul at New York, to be Her Majesty's Consul at New York; of Mr. Belcour as Consul at Melbourne for the French Republic; of Mr. George Ruckert as Consul at Akab for His Majesty the King of the Belgians; of Mr. Miguel Rozario de Quadros as Consul at Bombay for His Majesty the King of Portugal and the Algarves; of Mr. Thomas T. Prentiss as Consul at Port Louis, and Mr. Bret Harte as Consul at Glasgow for the United States of America; of Mr. Michael Carney as Consul at Halifax, Nova Scotia, for the Republic of Haiti; of Mr. James Page as Vice-Consul at Adelaide, South Australia, for the Swiss Confederation; of Mr. Jack Sutcliffe as Vice-Consul at Grimsby for the Dominican Republic; and of Mr. F. Napier Broome, C.M.G., Colonial Secretary of Mauritius, to be Lieut. Governor of that Colony.

— The health of Mr. Gladstone continues to improve. The right hon. gentleman attended the Cabinet Council held on Saturday, and afterwards returned to Holmby. On Tuesday Mr. Gladstone again returned to London; to-day he is to start on a short sea-trip in one of Messrs. Donald Currie's South African Royal Mail steamers.

— Mr. Forster has returned to London from Dublin.

— The United States Government has invited the maritime Powers of the world to an International Sanitary Conference, with a view to the adoption of a system of notification of the actual sanitary condition of the ports of the respective Powers and the vessels sailing from those ports.

— At the West Hartlepool annual Brewster Sessions, out of a large number of applications for new licences the only one granted was to the refreshment-rooms at the new railway station.

— The meeting of the British Association at Swansea opened yesterday.—The Associated Chambers of Commerce commenced their 12th annual autumnal meeting at Hawick on Tuesday.—The National Elsteldford was opened at Carnarvon on Tuesday by Sir Watkin W. Wynne, M.P.

— The following deaths are announced:—Of Mrs. Charles Kean, the eminent actress, at the age of 74; of Lieut.-Col. Sir Robt. Gyll, at the age of 75; of Major-General Charles Osbaldeston Lukin, late of the East India Company, and son of the late Mr. Robert Lukin, of the War Office; and of Mr. H. Clarke Pidgeon, President of the Sketching Club, at the age of 73.—The remains of Viscount Stratford de Redcliffe were interred, on Saturday, in Frant Churchyard, near Tunbridge Wells.—The funeral of Miss Neilson took place at Brompton Cemetery in the presence of a large assembly.—The remains of the Rev. Prebendary Wright have been buried in the Hampstead Cemetery.

— By the will of the late Mr. Edward Pease, of Greencroft West, the British and Foreign Bible Society receives £1,000; the British and Foreign School Society, £1,000; the Friends' Foreign Mission Association, £1,000; the Peace Society, £1,000; the British and Foreign Anti-Slavery Society, £1,000; the Southdown Convalescent Home, £1,000; and the Borough of Darlington, £1,000, for the education of the poor.

— A veteran of the Peninsular war died last week at the age of 80, and leaving a widow.

— The missing boat of the steamer American, which foundered on April 23, containing seven men and five bags of mails, has been recovered by a Portuguese ship, and safely landed.

— It is supposed that the town of Brownsville, Texas, U.S.A., was destroyed by a storm on the 13th inst.—A New York telegram states that Eureka, in Nevada, has again been almost destroyed by fire. The loss is estimated at 1,000,000 dollars.

— The Attorney-General has stated that he will consent to the case of Castro v. Regina (the Tichborne case) being submitted to the House of Lords.

— The American papers report that during the 102 hours immediately succeeding the conclusion of his

fast Dr. Tanner gained 254 lbs. in weight, or 4 oss. per hour.

— During a heavy thunderstorm in the neighbourhood of Chabéry on Friday, a boat was upset, and six of the ten persons in it were drowned.—At Angoulême on Saturday, a storm of enormous hailstones did great damage, killing the cattle in the fields.

— An accident occurred on the Midland line on Thursday last week. By a defect in the brake the express from Manchester was stopped in the Bleasmoor tunnel and run into by the Pullman-car express for London. The latter train was so far stopped as to prevent a more serious result than a severe shaking of the passengers.

— A train between Tenbury and Bewdley ran into an embankment, damaging the permanent way and shaking the passengers.

— William Woodhead, a retired tradesman, 60 years of age, was killed while walking on the railway between Slaughton and Langworth by a train from Grimsby.—Joseph Hewlett, aged 24, a carman, and Alfred Richard Garrod, aged 21, a labourer, have been killed in a similar way on the Great Western Railway.—The overturning of an omnibus between Edinburgh and Newhaven on Saturday resulted in the death of the driver and the injury of about half-a-dozen passengers.

— The residence of Sir J. Lubbock, Bart., M.P., High Elms Park, Downe, has been broken into, and property to the value of about £5000 stolen.

— Fires have occurred at Lloyd's-court, Crown-street, Soho; Portland-road, Notting-hill; Wheeler-street, White Lion-street, Spitalfields; Messrs. Turner and Sons' premises, George-yard, White-chapel; Newcomen-street, Borough; Hatton-lane; and Gossett-street, Bethnal-green; Messrs. E. Fox and Sons' cotton-spinning works, Dewsbury; Smithies Mill, Birstall, near Dewsbury; the Lyceum Theatre, Sunderland; the Stratford Club, Oxford-street; and Chapel-street, Grosvenor-square.

— A collision on the Mersey between a steamer and a sailing yacht on Saturday resulted in the loss of one of the passengers of the latter.—A Shaker, named Frampton, has been committed to prison for one month for neglecting to contribute to the support of his wife, an inmate of the Fareham Lunatic Asylum. Frampton stated in defence that his religious belief would not allow him to work.—At Carlisle, on Saturday, James Barnfather, a tailor, cut his wife's throat, causing her immediate death.—A man living at Haslingden, near Accrington, has murdered his son while intoxicated.—At Bishop Auckland a young man has murdered his sweetheart.

— About 40,000 persons are said to have been present at a police-fete held at the Alexandra Palace in aid of the Metropolitan and City Police Orphanage.

— The total cost for management of the Post-office Savings Banks in the year 1879 is shown by a return to have been £192,283, which included £115,163 for salaries, wages, and allowances; £5,000 for rent; £30,958 for conveyance of correspondence; and £25,564 for the erection of a new office.

— From April 1st to the 21st inst., the Treasury receipts amounted to £29,371,000, as compared with £29,269,496 in the corresponding period of last year. The expenditure has been £32,512,078.

— In London last week 2,512 births and 1,492 deaths were registered. Allowing for increase of population, the births exceeded by 11, whereas the deaths were 72 below, the average numbers in the corresponding week of the last ten years.

— One of the largest orang-outangs ever brought to this country has just arrived in London from Malacca. The animal is between 4 and 5 feet in height; the price asked for him is £150.

— A disastrous flood has occurred in Donegal. Many persons are missing, and several bodies have been recovered. Derrybeg Church was burst open during service by the force of the water, the congregation with great difficulty saving themselves from drowning.

— It is stated that no less than 1,264 persons were killed last year by wild animals, and 9,515 by snakes in the Presidency of Bengal; and during the same period the number of cattle killed was 12,000.

— The trial of the electric light at the Great Eastern Railway Terminus has proved so successful that the number of lamps has been increased from 16 to 31.

— At Hastings four gentlemen and two boatmen out for a day's fishing in a small boat were thrown into the water by a squall, and four only were rescued.—During a fog off the Durham coast, a fishing-boat was run down by a steamer, and a young man was drowned.

— A boy has been sentenced to imprisonment for one day and to receive six strokes with a birch rod for throwing stones at a passenger train.—A domestic servant has been sentenced to one month's imprisonment for cruelty to a cat.

— The Tower of London is to be thrown open to visitors, as other museums, and the beefeaters are to act as sentries about the building, instead of guides.

— A strike has been decided upon by the nailers at Hales Owen, which will throw out of employment about 30,000 persons.

— According to a summary of railway accidents for the first six months of this year, issued by the Board of Trade, the number of passengers killed by railway accidents on all the lines of the United Kingdom was but half-a-dozen.

— The Cobden Prize.—This prize, founded by the Cobden Club, and awarded triennially at the Cambridge University for the best essay on some subject connected with political economy, has been adjudged to be divided between Alfred Caldecott, B.A., scholar of St. John's, and Joseph Shield Nicholson, B.A., scholar of Trinity, the examiners being of opinion that the merits of the essays of these gentlemen were equal.

Joseph Shield Nicholson is the son of the Rev. Thomas Nicholson, Congregational minister, Banbury. It will be remembered that he gained the first Cambridge Cobden Prize three years ago. This is only the second time that it has been given. The prize is £60.

HACKNEY COLLEGE.—The chair of Hebrew, Mental Philosophy and Advanced Classics at Hackney College has become vacant by the resignation of the Rev. G. Lyon Turner, M.A., who has accepted the unanimous invitation of the Committee of Lancashire Independent College to undertake the Professorship of Mental and Moral Philosophy and Church History in that institution. Mr. Turner has held his post at Hackney for ten years, during the last three of which he has also been the resident tutor, and his resignation after so long a period of successful and cordial co-operation has caused the other professors and the committee much regret. Pending the appointment of a new professor, temporary arrangements are being made for lecturing on the subjects belonging to the vacant chair so that the entire course of study may be carried on as usual.

DEATH OF THE REV. GEORGE GILL.—We have this week to record the death of the Rev. George Gill, for sixteen years missionary to the South Sea Islands. The deceased, like his brother, the late Rev. W. Gill, was a member of Barbican Chapel, under the pastorate of Dr. Tidman. Ordained to the ministry in 1844, he was appointed by the directors of the London Missionary Society to the station at Mangaia, where he laboured until 1857, when he removed to Rarotonga, and carried on the institution for training native agents, formerly under the charge of the Rev. Aaron Buzacott. In 1861, Mr. Gill, with his family, returned to this country, and in the following year undertook the pastorate of Westgate Congregational Church, Burnley, where he has since laboured. During his stay in this country he took part in revising for a third edition the Rarotongan version of the Bible. Mr. Gill died suddenly on Thursday last, at his residence, The Chestnuts, Lewisham, in the sixty-first year of his age.

THE late Mr. Edward Pease made a will which has just been proved in the Durham District Registry of the Court of Probate. The personal estate was declared under £500,000. The bulk of the property goes to his only surviving child, Beatrice Mary, on her attaining the age of twenty-one, who, meantime, is under the guardianship of her two uncles, Mr. J. W. Pease, M.P., and Mr. Arthur Pease, M.P., the executors. Many handsome legacies are left to relatives, servants, and others, and £1,000 is bequeathed to each of the following societies:—The Bible Society, the British and Foreign School Society, the Friends' Foreign Mission Association, the Peace Society, the Anti-Slavery Society, and the Saltburn Convalescent Home. He has also left a sum of £10,000 for educational purposes in the town of Darlington.

THE GOLDEN LAKE MISSIONARIES.—On Wednesday the 18th inst., the working staff, to the number of about sixty, of Mr. W. J. Orsman's Mission to the coasters of St. Luke's, left London-bridge station by the 8 a.m. train to enjoy their annual day in the country. The rendezvous was Hill Farm, Stinfield, Sussex; while the host and hostess were Mr. and Mrs. Vickress, residents on the estate, who entertained the large party at dinner, and again at tea, in real Old English style. The district being near Horsham, on the Mid-Sussex line, is exceedingly picturesque, and accordingly the beauties of the landscape and the attractions of the harvest-fields were thoroughly appreciated by the excursionists. Dinner was served in a tent erected on the lawn, and brief speeches were given by Mr. Vickress, Mr. W. J. Orsman, the Rev. Mr. Frost, of Horsham, &c. During the afternoon the friends dispersed over the country, exploring the woods and fields in the vicinity, and indulging in various outdoor games, or examining the cattle which were feeding for prize shows. In the evening a sacred concert was given in the garden, and at eight o'clock all started for the railway-station, and reached London at 10-10, having passed a delightful day. As previously stated, an excursion to Hampton Heath for the children will take place on Saturday next.

MESSRS. CHILD'S NEW BANKING HOUSE.—On Monday the new buildings—partly in Fleet-street and partly in the Strand—which have just been erected as the banking premises of Messrs. Child, consequent on the demolition of Temple Bar, were opened for business. The elevation, which is in Portland stone, richly carved and decorated, contains three lofty floors. The ground-floor portion, which is wholly appropriated as the banking-house, is elaborately rusticated, with a massive entrance at the east, or Fleet-street side, of the frontage, surmounted by a frieze and a bold overhanging cornice and balcony. Above this is an ornamentally-carved shield with the arms of the "Marigold Tavern," which, according to tradition, stood upon the site some three hundred years ago. At the West or Strand side of the frontage there is a corresponding balcony, with Messrs. Child's arms and crest.

MARRIAGES.

BARKE-EMERY.—August 11, at St. Mary's-gate Chapel, Derby, by Rev. J. W. Williams, pastor, William Barker to Elizabeth Ann, only daughter of Alfred Emery.

BENTHAM-STEVENS.—August 18, at the Congregational Church, Burgess-hill, Sussex, by the Rev. R. Pierce Jones, the pastor, assisted by the Rev. Robert Hamilton, of Brighton, and the Rev. Wm. Knight, of Littlehampton, Charles Morris, second son of Bryan Bentham, of Rochester, to Julia, third daughter of Wm. Stevens, of Broadhill, Keymer, Sussex, and Brighton.

CRIGHTON-HAMILTON.—August 19, at Thaxted, by the Rev. R. Hamilton, of Brighton, assisted by the Rev. E. Hamilton, of Thaxted, the Rev. Arthur J. Crichton, seventh son of William Crichton, Esq., Manchester, to Alice, daughter of Jas. Hamilton, Esq., of Thaxted.

EVANS-WILSON.—August 17, at St. Matthias', Richmond, Surrey, Dr. L. Evans, of Milford House, Clapham, son of the Rev. W. Evans, of Aberystwyth, Cardiganshire, to Alice Margaret, daughter of W. Wilson, Esq., of Whitwell House, Clapham, Surrey.

EWIN-PATRICK.—Aug. 11, at the Metropolitan Tabernacle, London, by the Rev. C. H. Spurgeon, Henry Ewin, youngest son of Mr. James Ewin, formerly of Saffron Walden, Essex, to Alice Jane, eldest daughter of Mr. S. Patrick, of Southwark, Surrey.

GREENWOOD-CLOUGH.—Aug. 16, at the Congregational Chapel, Little Horton, Bradford, by the Rev. Thomas Clarke, Mr. Charles Greenwood, of Little Horton, to Miss Lydia Ann Clough, of Bowling. This being the first marriage at the chapel, at the close of the ceremony the bride was presented with a handsome copy of the Bible.

PALMER-SMITH.—Aug. 7, at the Unitarian Chapel, Ipswich, by the Rev. T. B. Broadrick, Charles Joseph Palmer, eldest son of the late John Palmer, of Stockton-on-Tees, to Alice Helena, youngest daughter of Thomas Smith, of Ipswich.

ROOM-COOKE.—August 18, at East Finchley Congregational Church, by the father of the bridegroom, assisted by the Rev. S. Wardlaw McAll, M.A., Herbert John, younger son of the Rev. Charles Room, of Fortis-green, Finchley, to Emily Louisa, second daughter of William Cooke, Esq., of North Bank, Muswell-hill. At home 9th and 11th September, Braemar Cottage, Friar-park, North Finchley, N.

WALKER-LOVELL.—August 19, at the Congregational Church, Watford, by the Rev. A. Cave, B.A., uncle to the bride, John Watson, son of the late John Watson Walker, of Fairfield House, Watford, to Kate, eldest daughter of the late Benjamin Lovell and Mrs. Lovell, of The Woodbines, Watford.

DEATHS.

ALLEN.—August 19, Louisa, the devoted and dearly-beloved wife of the Rev. T. K. Allen, Freshford Rectory, Bath.

BRADLEY.—August 18, at Gerrard's Cross, Amelia Hurry, the dear wife of H. M. Bradley, after a long and painful illness, aged 60.

CLARK.—August 18, Mary Elizabeth Colcock, aged 40, for 20 years the darling wife of Richard Clark, Jesus only. Safe in the arms of Jesus.

COOPER.—August 17, at Bonthrop, Rev. Rowland Helme Cooper, Rector of Eastleach Martin and Vicar of Eastleach Turville, nearly 50 years of age.

DAVIES.—August 21, at 17, The Parment, Clapham, Henry Gilbert Davies, in his 61st year.

FISHER.—August 22, at Stanfield-road, Brixton, suddenly James Fisher, for 23 years the valued and confidential clerk and manager of Messrs. Williams and Norgate, of Henrietta-street, Covent-garden, aged 55.

GILL.—August 19, suddenly, at his residence, The Chestnuts, Hither-green, Lewisham, the Rev. George Gill, for 16 years missionary to the South Sea Islands, and for 19 years pastor of the Westgate Congregational Church, Burnley, Lancashire, aged 61.

HARMAN.—August 16, at St. James' Vicarage, Enfield Highway, the Rev. J. Harman, M.A., vicar of the parish and chaplain to the Royal Ordnance Factory, Enfield Lock, aged 65.

HART.—August 18, at his residence, Rydal Mount, Tulse-hill John Thomas Hart, formerly of Spitalfields, in the 82nd year of his age.

NEW.—June 25, at Melbourne, Australia, Walter Beaumont New, second son of the Rev. Isaac New, aged 37 years.

PIKE.—August 18, at 26, Victoria-terrace, Surbiton, Surrey, late of London, Thomas James Pike, after a long and painful illness, borne with Christian patience, aged 63 years. "Be ye therefore ready also."

WALLIS.—August 19, at 214, Camberwell New-road, James Wallis, in the 75th year of his age. His end was peace. Interred at Norwood.

WILLIAMS.—August 19, Willie, son of Rev. C. Williams, Free Church, Benson, aged 2 years.

THROAT IRRITATION.—Soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use Epps's Glycerine Jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in boxes, 7d. and 1s. 1d. labelled "James Epps and Co., Homoeopathic Chemists, London."

A letter received: "Gentlemen.—It may, perhaps, interest you to know that, after an extended trial, I have found your Glycerine Jujubes of considerable benefit (with or without medical treatment) in almost all forms of throat disease. They soften and clear the voice. In no case can they do any harm.—Yours faithfully, GORDON HOLMES, L.R.C.P.E., Senior Physician to the Municipal Throat and Ear Infirmary."

CONVULSIONS IN TEETHING are prevented by the use of Mrs. Johnson's Soothing Syrup. It contains no narcotic, and gives speedy relief. See Barclay and Sons' name on stamp. Of all chemists, 2s. 6d. per bottle.

DO YOUR "DYING" AT HOME.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, frills, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

THE ADORATION OF THE WORLD.—Mrs. S. A. Allen's World's Hair Restorer is perfection for the wonderful life-giving properties to faded or falling hair, and quickly changing grey or white hair to its natural youthful colour and beauty. It is not a dye. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

HOLLOWAY'S PILLS.—he changes of temperature and weather frequently upset persons who are most cautious of their health, and most particular in their diet. These corrective, purifying, and gentle aperient Pills are the best remedy for all defective actions of the digestive organs; they augment the appetite, strengthen the stomach, correct biliousness, and carry off all that is noxious from the system. Holloway's Pills are composed of rare balams, unminged with base matter, and on that account are peculiarly well adapted for the young, delicate, and aged. As this peerless medicine has gained fame in the past, so will it preserve it in the future by its renovating and invigorating qualities, and its incapacity of doing harm.

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Turkish and other Baths with Sea and Fresh Water. Bowling, Lawn Tennis, Croquet Grounds, Conservatory, &c.

Terms (inclusive of all charges) from £2 10s. per week, or 9s. per day. For further particulars apply to the Manager.

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Agreeable to the taste.

Healthful to the body.

Easy to prepare.

Of Chemists and Grocers, 8d. per lb.

Colleges and Schools.

CONGREGATIONAL SCHOOL, LEWISHAM. will RE-OPEN, after Midsummer vacation, on THURSDAY, September 2. The boys are expected to be in their places by seven p.m.

Notice of Removal.

MISS SUTTON begs to inform her friends that she has removed to CATHCART-HILL, N., where she has secured a very spacious and lofty residence, specially adapted for educational purposes, and standing in about an acre of its own grounds. Nearly 100 pupils have passed the Oxford, Cambridge, and College of Preceptors' Examinations. For terms apply to the Principal, Stella House, Cathcart-hill, London, N. NEXT TERM commences SEPTEMBER 7.

EDUCATION by the SEASIDE. KINGSCLERE, LIVERPOOL-GARDENS, WORTHING. School for Young Ladies. Conducted by the Misses ELLIS.

Prospectus on application. References kindly permitted to leading Nonconformist ministers and to parents of pupils.

Independent College, Taunton.

REV. F. WILKINS AVELING, M.A., B.Sc., assisted by a competent staff of Resident Masters. Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial Life. A JUNIOR SCHOOL PREPARATORY to the COLLEGE, in separate building, under the care of Mrs. MILNE. Terms from 27 to 40 Guineas per annum. For Prospectus apply to the Principal as above; or to the Secretary, Mr. ALBERT GOODMAN, Taunton. The next term will commence on TUESDAY, September 7th.

MILL-HILL SCHOOL. THE MICHAELMAS TERM commences on THURSDAY, 23rd SEPTEMBER, 1880. Applications for admission to be addressed to the Head Master, Dr. Weymouth, Mill-hill School, Middlesex, N.W. The Boarding House in charge of the Rev. Robert Harley, F.R.S., of whom particulars as to fees, &c., may be obtained, is within a few minutes' walk of the school house. Address Rev. R. Harley, F.R.S., Burton Bank, Mill-hill, Middlesex.

HANDSWORTH HIGH SCHOOL, EAST HILL HOUSE.—Head mistress—Miss WITHEL. Professors attend for music, drawing, French, German, singing, dancing, and calisthenics. Pupils have been successfully prepared for the Women's Higher and Oxford and Cambridge Local Examinations.

Boarding arrangements specially designed to secure home comforts, and kindly oversight. Next term commences Sept. 6th.

HOLMESDALE.—This establishment combines the advantages of thorough education and careful training with a Christian home and genial climate. Terms and references upon application to Mrs. Vincent, Holmesdale, Torquay. Next term, Sept. 6.

University School, Hastings.

PRINCIPAL.—MR. JOHN STEWART. VICE-PRINCIPAL.—MR. E. A. BUTLER, B.A., B.Sc.

THE most recent additions to the School list of successful candidates at Public Examinations are—H. E. TURNER, First B.A. at the London University; H. KEDDELL, Prize for General Proficiency at the College of Preceptors; W. C. WILLIAMS, First Division—London University—Matriculation.

Fifty certificates at the Midsummer Examination of the College of Preceptors, of which NINE were FIRST CLASS.

THE NEXT TERM for both UPPER and LOWER SCHOOLS will commence on THURSDAY, September 23.

The LOWER SCHOOL is for boys of 7 to 11 years of age. The hours of work are specially adapted to suit young boys.

CAMBRIDGE HOUSE SCHOOL, THE AVENUE, COLCHESTER.—For the higher education of girls. Special class for University Examinations. No pupil from this class has failed. Twenty-nine certificates have been taken this year. The establishment is enrolled in connection with Trinity College and Christian Evidence Society. Juniors under careful training. Home refinement and Christian influence.—For terms apply to Principal, Lydia Whitby.

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, Bishop's Stortford. Lady Principal—Miss LEWIN. THE NEXT TERM commences on SEPTEMBER 2, 1880.

COLLEGIATE HOUSE, LEICES-TER.—SCHOOL for YOUNG LADIES, conducted by Mrs. ISLIP. References to the Rev. R. W. McALL, Paris; the Rev. Professor Legge, L.L.D., Oxford; J. A. PICTON, Esq., F.A.S., Waverley, Liverpool; Rev. J. Stoughton, D.D., Kensington; G. Toller, Esq., Leicester.

CAMBRIDGE HOUSE SCHOOL, 120, Hagley-road, Edgaston, near Birmingham. Principal, FREDERICK EWEN, aided by an efficient staff of Resident and Visiting Masters. Pupils are prepared for University Examinations and for business. THE AUTUMN TERM will commence on WEDNESDAY, September 15th.

HIGHBURY HOUSE, ST. LEONARD'S-ON-SEA. Boys prepared for Commerce or the Universities. Seven Resident Masters. The Junior division taught by ladies. Delicate boys requiring a mild climate receive the greatest care.—For prospectus apply to Mrs. Duff, the Lady Principal. School duties resumed September 18th.

CASTLE HALL SCHOOL, NORTH-AMPTON. Conducted by Mrs. MARTIN and her Daughter. Assisted by Masters, and Qualified English and Foreign Governesses. Pupils prepared annually for the Cambridge Local and other Examinations.

JERSEY LADIES' COLLEGE will open in September next. Comprehensive and highly efficient education. French, German, and Latin. Pupils prepared for Oxford and Cambridge local examinations; for Matriculation at London University, and for taking their "Brevet de Capacité" in Paris. French the conversational language out of school hours. Religious instruction thoroughly evangelical. Boarding arrangement specially devised to secure home comfort and kindly oversight. Terms exceptionally moderate. Jersey noted for its equable and healthy climate.—Apply to J. F. Giffard, Secretary, 23, Hill-street, St. Helier.

CONGREGATIONAL SCHOOL for the EDUCATION of the SONS of MINISTERS.—President, Rev. Josiah Viney; Treasurer, Samuel Morley, Esq., M.P.; Principal, Rev. T. Rudd, B.A. The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications. The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded. Special attention is paid to the moral character of the boys. The Annual Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual holidays between. Applications for admission, or further particulars, to be made to Rev. S. Fisher, Memorial Hall, Farringdon-street, London, E.C.

TETTENHALL COLLEGE, STAFFORDSHIRE.

HEAD-MASTER: ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics; late Andrew's Scholar and First Prizeman in Higher Senior Mathematics University College, London; Fellow University College, London.

SECOND MASTER: R. WHITBY, Esq., M.A. in Mathematics, London; Scholar of Christ's College, Cambridge, and 15th Wrangler.

ASSISTED BY A LARGE STAFF OF RESIDENT AND VISITING MASTERS.

There are several scholarships. Situation one of the healthiest in England. Well-equipped gymnasium, Resident Drill-Sergeant, Swimming-bath, Fields for Athletic Sports. Table on most liberal scale.—Mr. and Mrs. Young and masters dining with boys. Pupils prepared for the Universities, Professions, and Commerce. From 1870-79, 185 boys passed the Cambridge Local Examination, 66 placed in honours. OF SENIORS, the FIRST and THIRD places in all England were gained with the Hatherthorn Scholarship, and an Exhibition to St. John's, Cambridge. OF JUNIORS, the FIRST place in England in ALL subjects, FIRST in Drawing, SECOND in English, with many prizes and distinctions, were won. Many matriculated at London in the First Division, and with honours, and former pupils GRADUATED with high honours at London, Oxford, and Cambridge.

For Fees, &c., apply to the Secretary and Preacher, Rev. Philip P. Rowe, M.A. (London), Tettenhall, via Wolverhampton.

THIRD TERM commences TUESDAY, Sept. 21st.

EDUCATION at KENDAL, Westmoreland.—Parents who desire to find a School where the health and happiness of their Sons will be made of first importance, and where they will receive thorough and high-class education, with sound Scriptural instruction and moral training, are invited to apply for prospectus, &c., to the PRINCIPAL of the Friends' School, Kendal.

Claremont, Cliftonville, Margate.

ENGLISH, FRENCH, and GERMAN BOARDING SCHOOL for YOUNG LADIES.—This establishment is recommended for its educational efficiency, home comforts, good management, splendid situation, and recreation grounds. The Lady Principal is assisted by Professors, English and Foreign Governesses, and responsible Matrons. Pupils are received to study accomplishments and household management. Cooking is taught by a lady diploma from South Kensington.

OXFORD COUNTY MIDDLE-CLASS SCHOOL, (HOWARD HOUSE SCHOOL, THAME.)

The success of this School for thirty-eight years arises from the fact that great attention is paid to subjects required in commercial life. Boys have excelled in good writing, arithmetic, French, book-keeping, and mercantile correspondence. Pupils from this School have passed the Examinations of the Pharmaceutical Society and the College of Preceptors, and the Oxford and Cambridge Local Examinations in Honours. Cricket, fishing, safe bathing, &c.

References to parents in all parts of England. Inclusive terms, twenty-two or twenty-four guineas. For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

VENTNOR COLLEGE, VENTNOR.

—J. H. ROSE, B.A., Scholar of Christ's Coll. Camb. PREPARES a few BOARDERS for the professions, University, &c. The garden opens on to the Downs, which completely keep off N. and N.E. winds. Tepid sea baths. Every attention and comfort. Term begins September 15th.

THE LADIES' HIGH-CLASS SCHOOL, MOIRA HOUSE, UPPER ADDISCOMBE, CROYDON.

PRINCIPALS—MR. and MRS. INGHAM and the Misses CONNAH.

Ten miles from London, and three from the Crystal Palace.

Public Examinations are not prepared for. The system upon which the school is worked is entirely new, and each succeeding year testifies to its success. In addition to the usual branches of English, which are taught in a manner both efficient and interesting, Drawing, Music, and the Continental Languages receive considerable attention, and with valuable results. Each class has a separate room and teacher. A gymnasium has been added, and outdoor exercise is much encouraged.

Prospectuses, with names of Referees and full particulars, may be obtained from the Principals.

STAMFORD TERRACE ACADEMY, ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland. Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

GLEN LYON HOUSE.—SCHOOL for YOUNG LADIES, West-hill, Sydenham.

Principal, Miss SYKES, assisted by competent Governesses and Professors.

Terms and references on application.

THE VALE ACADEMY, Ramsgate.

Established 1857. Principal, Mr. M. JACKSON, assisted by a staff of well-qualified masters. The younger pupils are thoroughly grounded in the elementary subjects, and the older constantly prepared for the University, Civil Service, and other Examinations, at which they have uniformly distinguished themselves. Great attention is also given to their health and moral training.

The next term will commence on September 14.

Prospectuses, with honour lists, on application.

UNIVERSITY HALL, GORDON SQUARE, W.C.

—Students of University College, London, reside in the Hall, under collegiate discipline. The Hall has been approved by the Secretary of State for India as a place of residence for selected candidates for the Indian Civil Service. Full particulars as to rent of rooms, fees, &c., on application to the Principal or Secretary at the Hall.

E. A. WURTZBURG, Secretary.

SEA-SIDE EDUCATION.—SEA HOUSE SCHOOL, EASTBOURNE.

WILLIAM ESAM, Principal.

Prospectus with Testimonials and Examination results on application.

The next Term begins SEPTEMBER 14th.

TUDOR HALL LADIES' COLLEGE, FOREST HILL, SYDENHAM, LONDON, S.E.

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